

MISCELLANEOUS
TRACTS
OF THE
Rev. JOHN CLUBBE,
RECTOR of WHATFIELD,
And VICAR of DEBENHAM, SUFFOLK.
In two VOLUMES.

V O L. I.

The History and Antiquities of WHATFIELD,
2d. Edit. To which are annexed a Letter to the
Author, and his Answer.

PHYSIOGNOMY, being an Introduction to a larger
Work, 2d. Edit.

SCATTERED THOUGHTS on Title-Pages, Dedi-
cations, Prefaces, and Postscripts.

Nescio quid meditans nugarum. ——— HOR.

I P S W I C H :

Printed by W. JACKSON, for J. SHAVE,
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MISCELLANEOUS

T. R. A. C. T.

OF THE

R. E. JOHN CLIPPER

EDITOR OF WEST KEEPER

AND VICE PRESIDENT

OF THE

WEST KEEPER

OF THE

WEST KEEPER

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WEST KEEPER

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THE
HISTORY
AND
ANTIQUITIES
OF THE
ANCIENT VILLA
OF
WHEATFIELD,
IN THE
COUNTY of SUFFOLK

~~————~~ *Ex fumo dare lucem.*

HOR.

ORIGINALS

OF THE

AMERICAN

RECORDS

OF THE

AMERICAN

RECORDS



To the Right Honourable

Lord * * * *

My LORD,

 VENTURE into
the ocean of anti-
quities in confi-
dence of your lordship's
humanity and great judg-
ment; relying on the form-
er to hold me up, if you

A 2 see

iv DEDICATION.

see me sinking; and on the latter to distinguish me from the many logs, and drowned puppies, bobbing up and down upon the same element; and upon both for your excuse of this presumption.

Your lordship very well knows, that studies of this kind are apt, in their own nature, to introduce familiarities, not nicely regardful of distinctions; because it is oftentimes necessary to be free with kings, and
great

DEDICATION. v

great men ; by making them older, or younger, better, or worse, as it best suits the purpose of the antiquary : There is also something *levelling* in these enquiries ; where we find rottenness and corruption, dust and ashes, to be equally the fate of the emperor, and the meanest of his vassals.

But not to found my apology wholly upon such mortifying reflections : permit me, my lord, to plead

vi. DEDICATION.

your general civility to strangers, and your indulgent partialities to all men embarked in the same studies with your lordship: Permit me likewise to plead the merit of a performance, which retrieves the proper name of a most important village, and delivers down to posterity the antiquities of a place, unnoticed by former writers. To these considerations let me add the infinitive labor, as well as usefulness, of such discoveries.

DEDICATION. vii

I cannot conclude this address, without joining my hearty wishes, that, for your lordship's amusement, some hill may open itself, and pour forth treasures and curiosities, not inferior to those of *Herculaneum*; and that your lordship may live to be yourself a most venerable piece of antiquity.

I am,

My Lord,

Your Lordship's

Most devoted

Humble Servant.

REV. 10/19/80



THE P R E F A C E.

 T is a customary respect
 I  generally paid to the
 reader to give him, by
way of preface, some account
of the book he has been at the
expence of purchasing, and pur-
poses to be at the trouble of read-
ing: I call it *respect*, in concert
with my fellow-writers; but I
do not, in the least, desire him
to entertain a more favorable
opinion,

x P R E F A C E.

opinion, either of my manners, or of my regard for him from this circumstance; for I must confess, we durst not hazard our works into the world, absolutely upon their own bottom, but are obliged previously to point out the beauties, &c. lest they should not strike the reader so forcibly as, perhaps, they have us, the authors, or editors.

As this is one reason, and generally the principal one, for prefaces, so there is another, a much more humble one, which indeed gave birth to this; and that is to acquaint the public with what labor, injury to health, and loss of eyes I have
finished

P R E F A C E. xi

finished the following history. Indeed, courteous reader, I have spent the major part of a long life in this study, and I have inverted, as it were, the very form of my body in your service; which was once plumpish, and inclining to fat upwards, but by my sedentariness is now fallen downwards, to the no small increase of my legs: When I first engaged, I had eyes of mine own, but now I cannot see, even with the assistance of art: I have gone from spectacles of the first sight (i. e.) the least magnifiers, to the third and greatest magnifiers: the chevalier *Taylor* gives my eyes over, and my *Optician* writes me word he can grind no *higher* for me. Thus

xii P R E F A C E.

in endeavouring, according to my motto, *to bring to light the hidden things of darkness*, I have lost my sight; for which I hope you will settle a small pension of your candor upon me.

I will say nothing of the usefulness of these discoveries, because I must, at the same time, publish my own importance, and services to the publick; but was I not restrained by this consequential mode of modesty, I should make no scruple to assert, that researches of this sort tend more to the illustrating history, and ascertaining the dates, progress, settlements and customs of our ancestors, than all the
Rapins,

P R E F A C E. xiii

Rapins, the *Echards*, and the *Cartes* put together ; for *they* appear to me not to have dug up their materials themselves, and not to have been very choice of whom they had them : an indolence and indifference always fatal to history ; for when *dig we cannot, and to beg we are ashamed*, much depends upon the abilities of the antiquity-maker from whom we steal.

The particular motives that induced me, at this time, to publish the following work, were really no other, than to establish the world in their present belief of antiquities, which I greatly suspect some ill-designing men, both

xiv P R E F A C E.

both at home, and abroad, are now endeavouring to subvert: The foundation of these my fears is, partly, the uncommon application of men to *novel-writing*; for though these books come out under the pretence of diversions and amusements, I am very apprehensive some latent malevolence at antiquity lies couched under it; (an artifice very common in the world) and partly, the seeming humanity of the *Swedish* physician, who recommends iron, instead of brass implements in cookery; for though in a patriot-view we may think him promoting the iron mines of his country, or in a benevolent one, the life and health of his

his

P R E F A C E. xv

his fellow-creatures, yet I wish his main design be not levelled at brass and copper, in order to discredit those noble monuments of antiquity, such as coins, now remaining in these metals; and particularly as he lays the greatest stress upon the unwholesomeness of the rust and verdegrease suffusions, which make these coins so very valuable. I should be glad to find these apprehensions of mine groundless; but the same indirect attack (invisible indeed to common eyes) we are told, has been made upon protestantism by father *Hardovin*, and upon christianity itself by *Dr. Middleton*.

But

xvi P R E F A C E.

But to give a more explicit account of myself, and this work, in the words of a great antiquary of the present age.

“ It being my lot to be fixed
“ in the Villa of WHEAT-
“ FIELD; and finding that it
“ abounds with many curious
“ materials, which, if digested,
“ might be of use to present and
“ future generations, I thought
“ I could not better employ my
“ leisure hours, than in com-
“ piling this book, which I now
“ offer to the reader.”.

“ It might have been more
“ compleat, if the records of the
the

The P R E F A C E. xvii

“ the parish had been carefully
“ kept.”

“ In this laborious and toilsome
“ work,” [I cannot lament that
“ alas!] “ the *greatest* encourage-
“ ments I have received, have
“ been [*only*] repeated acts of be-
“ neficence, and good prefer-
“ ment;” [for in truth I have
not been favored even with such
trifles.] “ Nor in other respects
“ can I boast of much encourage-
“ ment; for I have not [one]
“ subscriber; and the expence
“ of this book, even allowing
“ nothing for my time and
“ pains, every understanding
“ person may judge.”

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B

“ This

xviii The PREFACE.

“ This want of *due* encourage-
“ ment hath retarded for some
“ time the publication of this
“ book, (while I was hesitating
“ whether I should commit it to
“ the press or the flames) but
“ the world is no loser by that
“ delay ; since it has afforded
“ me full leisure, and oppor-
“ tunity to perfect this work to
“ the utmost of my power ;”
[because such hesitations *natural-*
ly promote uncommon diligence
and application to perfect a book,
equally poised, between the fire,
and the press.]

“ By the advice of friends I
“ have chosen to print it in”
Quarto,

The PREFACE. xix

Quarto,* “ as the most com-
 “ modious form; and though
 “ it be but thin, it contains as
 “ much as might have been run
 “ out into a more bulky” *Oct-*
 “ *avo*; “ [because one fourth of
 “ a sheet contains two eights,
 “ and one fold of the paper
 more would have made the bulk
 just double.] †

---- *Si de quincunce remota est*
Uncia, quid superest?--triens.--
 ----- *redit uncia quid fit?*
Semis. HOR.

* This Tract was first printed in *Quarto*.

† See the Preface to the History, &c. of
Worcester, by P. M. printed at London 1748.



Extracts of Letters, &c. to
the AUTHOR and EDITOR.

— I Cannot but congratulate
the present age, that such
a genius for antiquities is risen
amongst us; from whose re-
searches and discoveries the world
may expect much publick ser-
vice. *Maſte virtute eſto.*

A. B.

I Have read over your history,
&c. of WHEATFIELD,
and next to that of Colcheſter in
the

Extracts of Letters, &c. xxi.

the year 1748, I think it the best, and most useful book that has been written, of many years, upon that subject.---I am certain your dedication can give no offence, though you had not special licence: I should be proud of it, could it be transferred to B. C.

--- I Must not forget to thank you for the loan of your antiquities, &c. I hope you intend to make them publick; the chain, as far as it continues whole, is excellently disposed, and where broken, is happily amended by natural conjectures; and your stile, like the emblem of your subject, *serpit humi*, as

xxii Extracts of Letters, &c.

well as the best of your cotemporaries. I wish, contrary to my expectations, the ungrateful world may pay you for your labours.

C. D.

To the unknown Author and
Editor of the History and Antiquities of WHEATFIELD.

SATURN, or time, no more
shall *Britons* fear,

Drawn are his teeth, and run is
his career ;

No longer fierce the column to
consume,

Or dusty o'er the heroe's nodding
plume ;

By you set free, and prompt at
your command,

See pillars, columns, arches
cloud the land !

Extracts of Letters, &c. xxiii

Heroes, that long in dust and
ashes lay,

Start from their tombs, and cry,
come, come away.

You give oblivion nought but
trivial things,

Songs to the fair, and birth-day
odes to kings.

D. E.

On the same,

OLD Time, with your
scythe, and your snake,
and your glass,

Have a care of yourself, there's
a snake in the grass.

B 4

A

xxiv Extracts of Letters, &c.

A snake, like the serpent in
MOSES's hand,

That will eat up your snake at
the word of command.

E. F.

Ad Eundem.

QUUM potis es seclis tritis re-
vocare nitorem,

Heu! quondam formæ prisca Co-
rinna petit;

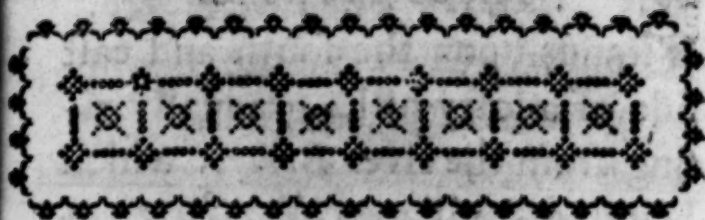
Arts tua nil magni refugit; mi-
sere Corinnæ:

Dentes, quos dempsisti a tempore,
dentur ei.

E. G.

Cum multis aliis.

T H E.



THE
HISTORY
OF
WHEATFIELD.

THE antient *Villa* or
parish of WHEAT-
FIELD lies on the
south-west part of the county of
Suffolk, in the 52d degree, 12
minutes of northern latitude, and
distant from *London* 66 miles.
It

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It stands upon the south and east side of a lofty hill, gradually rising from the river *Brett*, which begins at a village called *Brettenham*, [a] *Britonum villa*, and ends at *Higham* in the said county, where it empties itself into the *Stour*, the river that parts *Sussex* from *Essex*;

—*Quo non alius per pinguia culta
In sturam puram dilectior influit
amnis.*

There are no less number than five bridges, three of brick, and two of wood, over the *Brett*, and five water-mills, all within the compass of 3 miles; besides

a

[a] Baxt. Gloss.

WHEATFIELD. 27

a Ford called *Overgang*, probably so named by the *Scots*, upon passing this river at that place; the word *Gang* being of [b] *Scotish* extraction. These numerous communications were made for the sake and convenience of carrying on the traffick of wheat, and the no less numerous mills (all of them to this day corn-mills) were erected with a view to the same end; for it does not appear, from the oldest records, that ever any manufacture was established here, or any where near, so as to make this *Village* a thorough-fare.

[b] Johnson's Dict.

28 The HISTORY of

So noted was this place, even since the conquest, that it appears to have been made a guide or direction to the more obscure villages adjacent; for in a chartulary of the grants to St. *John's* abbey in *Colchester*, I find that *Geoffrey de Ambli* gave four acres of land at *Elmsfett*, near (*ignotum per notum*) WHEAT-FIELD.

Neither post, coach, nor stage-waggon, set out from hence, nor are they in the least wanted; for the waggons, tumbrels, and horses of the place are always sufficient to carry out the inhabitants and their commodities, as far as they have ever occasion

WHEATFIELD. 29

sion to go; and the single postage of a letter to *London* will amply pay a messenger to the utmost extent of their correspondence.

WHEATFIELD was called by the *Romans* VILLA FRUMENTARIA, and sometimes, hyperbolically, SICILIA BRITANNICA, for the excellency and plenty of wheat growing therein. The *Saxons* called it WPATEFELD, WPATE signifying wheat, and FELD field; which the moderns, for want of skill in the *Saxon* tongue, mistaking its etymology, now corruptly call WHATFIELD. There are not wanting learned men, I confess who adhere to the

30 The HISTORY of
the vulgar reading: and in sup-
port of it suppose, that the
Saxons, out of surprize and a-
mazement at the fertility of the
place, cried out *What Feld!*
and from that moment, accord-
ing to the capricious and licen-
tious nomination of men and
things of those times, called it
WHATFELD.

It appears to have been a
Roman station, from the frequent
(c) *Fossæ* in many parts of the
Villa; and by the * coins often
plough'd

[c] Dion. Amm. Mar.

* *Camden* tells us, that from the time of
Claudius to that of *Valentinian*, the *Roman*
coin only was current in this nation. It is
certain all the coins found here begin and

W H E A T F I E L D. 31
plough'd up in a field called
Castle field, to have been in their
hands from the beginning of
Claudius to the death of *Valenti-*
nian III^d; when the Roman
eagle took its flight from *Britain*.
There are no remains of the
castle; but from the eminence
and convenience of its situation,
it was excellently adapted to
overlook the *Aratores* in tilling
the ground, and the *Messores* in
reaping and gathering in the
harvest: For which reason it
was

end at those *Æras*. Upon all the reverses
are either CERES AUGUSTA or CERES
FRUGIFERA, with emblems of wheat ears
and Cornucopias, from which circumstance
I collect that this particular money was
coined for the use of this village, and that
its currency probably never exceeded the
boundaries of it.

32 The HISTORY of
was probably the (d) *Castellum* of
a *Præfectus Annonæ*, or *Frumen-*
ti.

Not a *Roman Stadium* to the
west, there is a very uncouth
declivity, and a pit, where, no
doubt, was the *Fornax calcaria*,
to make lime for building the
castle; the soil being chalk, and
the field called to this day, ac-
cording to the *Saxon* translation,
CYLNFELD, KILN-FIELD.

Toward the east stands an e-
difice emphatically called the
Fornax: Here was erected a
Fornax Lateraria, as appears
from

[d] Rosin. Antiquit.

WHEATFIELD. 33

from the excavations in many parts about it, (now converted into fish-ponds), and from the broken Roman *Tegulæ* and *Lateres*, found frequently in the adjacent fields.

Part of the parish church is manifestly *Roman*, but how much larger the structure was, and for what use, is not so apparent: perhaps, as it lies upon the [e] *Via Icenorum*, it was a *Horreum*, or Granary; which supposition is much strengthened by its subsequent use; for nothing could have induced the good bishop to suffer a *Heathen* building to be converted into a *christian* church, but that particular circumstance of

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C

its

[e] Ant. Itin.

its having been a repository for wheat; that grain being so often made use of symbolically to signify something much better.

The parsonage-house, encompassed by a moat, is an ancient, tho' not a *Roman* building; but it is not without some extraneous ornaments of *Roman* architecture, pick'd up perhaps from the ruins of the [f] temple erected to *Claudius*, which possibly stood in the same place, surrounded with [g] water for the convenience of sacrificing. In a cornice of exquisite workmanship, there is a large *Roman* C, and some imperfect figures of the
date

[f] Tac. Dion.

[g] Erasm. Adag.

WHEATFIELD. 35

date U. C, but the ignorance of some modern inhabitant has defaced it, either by prefixing the initial letter of his own christian name, or by giving a ridiculous tail to another *Roman C*;) inscribed perhaps C. C. *Claudius Cæsar*) and so converting it into C; whom, upon searching the parish register, I take to have been the simple rector, one *George Carter*.

In a garden of modern disposition belonging to the parsonage, formerly called the orchard, stands a *Grecian* temple, built according to the model *Andronicus Cyraestes* gave to the *Athenians*. It is an *Octogon*, supported by eight *Ionic* pillars; which

C 2

order

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order being sacred to *Bacchus*,
Apollo, *Ceres*, and *Diana*, it
 was, no doubt, dedicated to one
 of those deities; and most pro-
 bably to *Ceres*, as it is surround-
 ed by some very rich land, and
 looks over a very fertile country;
 it being customary to build
 temples in the places most agree-
 able to the deities. There is an
 inscription upon the entablature
 of one of the pillars, that in-
 deed puts it past all dispute; for,
 though defaced in some letters,
 it is most easy and natural to fill
 it up with the name, &c. of
 that deity, CEREPI SINT
 OMNIA MUNUS (i. e.) CE-
 RERIS.

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RERIS SUNT OMNIA MUNUS.†

Some learned antiquaries are of opinion, that this temple, amongst other spoils of *Greece*, was brought to *Rome*, and afterwards transported to *Britain*, and placed, where it now stands, by *Claudius Cæsar*: But there is one fatal objection to this account, and that is the *Latin* inscription upon it; for *Claudius* was a scholar, understood *Greek*,

C 3 and

† *Sunt presumus*. I cannot but observe the great ingenuity of *Claudius* in his choice of this verse from *Ovid*. It is not pick'd up, like modern quotations, from passages in all respects, but the mere words, foreign to the subject; but it is taken from a solemn invocation upon the very deity to whom the temple is dedicated.

38 The HISTORY of
and valued antiquities, and
would not have been guilty of
such an inconsistency as to write
in *Latin* upon an ancient *Grecian*
building: it is therefore much
more probable, that this temple
was built here according to the
Grecian orders, and dedicated
and inscribed at the same time it
was erected. It stands upon a
very high hill, open to the [b]
rising sun, and the frontispiece is
placed towards the west, accord-
ing to the custom of most na-
tions, who worshipped upon the
[i] tops of mountains, with their
faces to the east. Near this
temple grow oak, yew, and box-
trees,

[b] Vitruv.

[i] Archbishop Potter *Lycoph* advers. 42.

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trees, planted there with a view to repair, or refit the deity within; for we are told that amongst the ancient *Greeks*, their statues were made of [k] wood, and that [l] cypress, cedar, oak, ash, yew, and box trees were used for that purpose.

*Felices populi quorum nascuntur in
hortis*

Numina.-----

This temple is made of wood and plaister, and therefore cannot be supposed to be the identical temple first erected here; though the orders have been very exactly preserved; but, like the Royal

C 4 Sovereign,

[k] Plutarch.

[l] Pausan.

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Sovereign, [*m*] has been built and rebuilt till scarce a plank is left of the original structure. The pavement is tessellated, *Musaic*, corruptly called *Mosaic* work.

There were many imperfect letters and words upon some *Scamma*, or benches, disposed in different parts of the garden, which more than hint to us that obscene God *Priapus* had a statue erected to him in one of the fruit quarters; for the *Priapeia Carmina* have *le haut Goût de Saleté*, which discriminates them from all other *Carmina* whatever. The modesty of modern times
has

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has resolved the doubt, *Cum faber incertus Scamnum faceretne Pri-
pum*, in favour of decency, by
converting, and as it were re-
turning the *inutile lignum* to its
native purposes; and I wish the
learning of modern times also
had been able to read, because it
would certainly have erased the
filthy inscriptions: However I
have had interest enough to pre-
vail with the present possessor,
upon convincing him of their
obscenity, by the help of a
dictionary, to demolish them all.
No traces, no legible apendages
of this beastly deity remain in the
garden. The same cannot be
affirmed of the *Villa*; for the
asses, which were at first intro-
duced

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duced to furnish out a constant supply of victims to him, are now, upon the cessation of annual massacres, so increased as to be nuisances to the whole neighbourhood; and unless some other friendly cause of the same sacrifices be invented to reduce their number, they will, 'tis feared, in time over-run the whole kingdom.---The nakedness of the boys and girls, who are the *Formido avium* at certain seasons of the year, I do not consider as a tincture of *Priapism*, or want of modesty, but real want of cloathing.

In a shady and obscure part of the same garden, there remains very entire a *Gothic* arch, built with

WHEATFIELD. 43

with black flints, and directly over the center of the arch is placed an angel, in a full-bottom'd wig, cloathed with a vestment of many folds, tied together by a bandage, not unlike what our clergy call a fash, with wings fully expanded, bearing, and, as it were, presenting with both hands, a shield, *Pearl*, a Fesse, *Sable*, between three* Garbes, *or*, supposed to have been devised according to the properties, and name of the parish, WHEATFIELD. This herald angel seems to have been commissioned

[*m*] *Garbe* is a Sheaf of Corn. *Posito ad caput ejus frumenti manipulo quem patria lingua Seaf (Sceaf) dicimus, Gallice vero Garbam, M. Well.*

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commissioned by the same superstition that employ'd the like sort of minister to present the arms of *France* to † *Clovis*, the first christian king of that nation.

I deliver this conjecture as such, and do by no means assert it to be matter of fact; a cautionary distrust not so generally acknowledg'd by antiquaries; for one of these gentlemen, after telling us, that *Helena* upon digging for a foundation for a church,
found

† L'on tient par miracle que la Sainte Ampoule dont l'on se sert au sacre de ses successeurs luy fut envoyée du Ciel aussi bien que l'auriflame ou etendart de guerre, & les fleurs de lys armes de roys de France, parce qu'il port ou auparavant écartelé au 1 & 4. d'azur à trois diademes d'or au 2, & 3 d'argent a 3: craprox de Sinopih. Histoïr de France.

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found three *Crosses*, very roundly asserts, that “ for this very reason it is, that the [n] arms “ of *Colchester* are a (*one*) *Cross* “ between *three Crowns* or *Cronets*.” Whereas it is much more probable, that these arms owe their being to the miraculous *Cross* and *Crown* exhibited to *Constantine*, which he wore afterwards in his standard, his shield, and his banner; to which monkish superstition might add two crowns more, for the sake of the sacred number. In short, the *Cross*, as the general emblem of christianity, the cross in the shield of *St. George*, the cross
as

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as the badge of the *crossed* or *crouched* friers of the monastery of *Holy Cross* founded at *Colchester*, in the year 1244, without the aid of this absurd ridiculous story of *Helena*, might, any of them, more probably give arms to *Colchester*. Three crowns were once the arms of *Britany*, three *Crowns* are now part of the arms of the *Skinners* company, three triple *Crowns* are the arms of the *Drapers* company ; and one, two, or three *Crowns* are common arms to societies of men incorporated by *royal* charter. But I forget myself ; *Helena* did not find three *Crowns*, or *Coronets*, with the three crosses, though “ for this very reason,”
they

they engross the major part of the shield---*Risum teneatis amici?*

Another of these gentlemen, as full of the same flat unnatural imagination, and as peremptory in his conclusions from it, tells us, that the [o] arms of *Dover* are an highwayman on horseback, robbing a man on foot; whereas in fact, they are St. *Martin* on horseback pulling off his cloak to give it a beggar on foot: that very St. *Martin* to whom a church was built at *Canterbury*, so early as the time of the *Romans*, according to [p] *Bede*.

[o] Ws. Notitia Parliament. pag. 71.

[p] Bede Hist. Eccles. lib. 2 chap. 26.

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I should not have said thus much upon so trifling a subject, if I was not under some apprehensions that the forgeries and legerdemain of the 15th century are reviving and practicing at this time; and that the spirit of the monk of *Viterbo* has taken up his habitation in some *British* earthly tabernacles; for a late attempt upon *Milton* was as impudent and daring, as *Annius's* publication of *Berosus Manetho, Metastenes, Archilochus, &c.*— And not only authors, but monuments of antiquity have been also counterfeited, as appears from some very modern inventions, as well as from many in *Gruter's* collection of inscriptions.

In

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In whatever age, whether 1500, 1600 or 1748, men grow inquisitive into matters of antiquity, men of more learning, and better invention, immediately set themselves to work, to gratify their curiosity; and such things are so greedily swallow'd by the less judicious, it is almost impossible to convince them of the imposture. I beg pardon for this digression.

The *Gothic* arch described above, is not sepulchral, but merely monumental, and is probably a *Cenotaphium* to the memory, or to quiet the *Manes* of some *Briton* who deserved well of agriculture.

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On

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On the more western side of the *Villa* lies a *Cretarium*, which was a [q] *Locus Sepulturæ* ; and by the position of the many large bodies found there, it appears to have been made since the establishment of christianity by the emperor *Constantine* ; for they all lie with their faces to the east ; an exactness that could scarcely have been observed, in the more unsettled times of that religion ; and there are no signs of their having been turned since their first interment. A thigh-bone of uncommon size was lately dug up in an adjoining village, which an ingenious antiquary

[q] Rosin. Antiq

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tiquary obtained, by giving his promissory note to return it upon demand of the proper owner.

About the center of the *Villa*, there is a large field, in which most probably the feasts, the *Stativæ Feriæ* on the 7th of the kalends of *May*, to *Robigus*, and from him called *Robigalia*, were celebrated: they were instituted to invoke the aid of that deity [r] *ad arcendam a satis Rubiginem*, &c. At these feasts, as at the *Saturnalia*, intemperance, and all kind of licentiousness had their full swing; so that in early times that confusion of sense, and debility of

D 2 limbs

[r] Varr. Plin.

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limbs which intoxication occasions, was called a *Robigation*, or sometimes a *Robigation*. These feasts are now obsolete and unobserved, but there is another to *Ceres* at the ending of harvest, which always concludes, if I may be allowed the expression, with a *Robigation*. From hence superstition has possessed the inhabitants, that drunk or sober, it is impossible to find the way out of this field in the dark, but that every one, that is so hardy as to make the experiment, is *Roiblet-led*; by which they mean led by some ghost or phantom; whereas in truth nothing at first was intended, but only that those who had dipp'd too
deep

WHEATFIELD: 53

deep in the pleasures of festivity, and could not walk, were *Robigated*, or *Robigaleded*, when they could not get out of the field.

This institution, pious in itself, was adopted by *Mamercus* bishop of *Vienne*, afterwards by *Sidonius* bishop of *Clermont*, and in the beginning of the sixth century, the first council of *Orleans* appointed that it should be yearly observed to the true God. At the Reformation, when all processions were abolished, yet for retaining the perambulations of the circuits of parishes, it was ordained that people shall once a year, at the time accustomed, assemble together to give thanks

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to God for the increase and abundance of the fruits upon the face of the earth, and go the circuit of their several parishes; which usage is still kept up, but, I am afraid, the religious part is generally neglected; for instead of men's returning thanks, they are too commonly engaged in filching and purloining, here and there, a little piece of land from their neighbours; and the day ends too frequently with an abuse of those very creatures for which they should return thanks.

There are [s] *Discei*, *Sympurviæ*, and *Pateræ*, to be met with in almost every house, but they are
not

[s] Text. Rosin. Antiq.

not put to very religious uses. *Fibulæ* are very rare, or unnoticed ; owing, probably, to the confined idea men have of the rotundity of a *Button* ; whereas the roman *Fibula* was of various forms : I have lately been favor'd with a sight of one by a lady : it is about three inches long, regularly taper'd, and sharp pointed ; in all respects like the roman *Fibulæ* found at [t] *Ribchester* in *Lancashire*, except the curvature. By the devices engraved on it, viz the *Arcus* and *Sagittæ*, it seems to have been a pin of the modest Goddess *Diana* ; --- *Subnectit fibula vestem.*

D 4

It

[t] Leigh Hist. Lancash.

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It has a small eye at the larger end, as the Roman *Acus*, thro' which something of lace or bobbin might be drawn (as a nail thro' the [*u*] linch-pin of an axletree, to keep the wheel on) that the *Fibula* might not at any time slip out, and expose the nakedness of that chaste deity. I shall not dispute it with the learned, if they choose to suppose, that this is a *Fibula Chirurgica*; and that the *Arcus* and *Sagita* are as well emblems of *Apollo*, the God of physick; though such an explanation subjects the faculty to idle jokes, and reflections;
and

[*a*] Vitru.

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and it had certainly been more decent, if not more just, to have given emblems of his healing, rather than of his murdering capacity. This instrument probably the *Pollinctores* made use of to lard the dead bodies, it had killed, with the more stringy, though unctuous sorts of spices. It is now used, *O Tempora ! O Mores !* as a bodkin.

There are but two names remaining in the *Villa* of Roman extraction; (*viz.*) the *Rufill* family, probably decended from that sop *Rufillus* recorded by *Horace*; but it is much departed from all idle taste of essences and perfumes: and the *Vince* family, from those
hardy

hardy people the *Veientes*, [w] or *Vincentes*, as they should be called, so early incorporated with the *Romans*: And much of that robustness continues in this athletic family.

After the departure of the *Romans*, and upon the irruption of the *Scots* and *Picts*, this village was again made a settlement of the enemy; [x] but they proved less cruel and oppressive than was expected; for when they had filled their hungry bellies, they laid themselves down at their ease, and gave little molestation; for the ancient inhabitants, observing
the

[w] Liv.

[x] Gild. Bed.

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the pacific power of plenty and fullness, took care to avail themselves of it; and accordingly appointed officers, not unlike the keepers of wild beasts, to ply them, whenever they seem'd restless, with dumpling; the *Tertium quid* of chymical cookery, from those two simple ingredients, meal and water. *Gildas*, indeed, that sorrowful historian, with a peculiar propensity to turn every thing into lamentation, deduces their savageness and cruelty from some innocent posts, erected for a different purpose, by supposing them engines and gibbets of torture, for the poor natives of this place. But a late eminent antiquary,

tiquary, though he has not given us the true use of them, has certainly led us to it. He fancies from an old manuscript, that these were mile and *rubbing* posts; and then with an imagination as airy as *New-Market* itself, talks of matches and king's plates being run for on this two mile course; not considering, that if the soil has continued from the flood, in the state it is now in, it was always too deep and heavy for such diversions. 'Tis much more probable that worms or mould have robb'd his manuscript of two letters *SC*, and that it was *scrubbing* instead of *rubbing* posts; a contrivance not less politic than the
the

the other of feeding their enemies;
Optimus, quos pascere et scabere, est triumphus: For naturalists inform us that cutaneous distempers, even those that spring from poverty of blood, are always inflamed by high living; and that a thriving is constantly an itching condition; a sensation so pleasing with, and so intolerable without scratching, that instinct has directed brute beasts under such titillations to assist one another; and from thence comes the *Latin* proverb, *Scabunt mutuo Muli*.

The religion of these people did by no means require temples, and their want of taste and elegance made them quite indifferent

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rent about the order of their other buildings; so that the hutts they erected, which are the greater part now standing, are rather dormitories, than houses of any other accommodations. They left behind them no good, nor, indeed, wicked customs; but many that were clownish and indelicate: Such as blowing the nose without a handkerchief,---sitting down to dinner without a table-cloth,---and doing the occasions of nature over a rail, or a battling. They left no *Nos-trums* but what were culinary, such as how to make frumentary, and hasty pudding, and no distemper, but the itch, for which they will be alway had in remembrance.

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brance. Many of these people, enamoured with the plenty, and change of diet, peaceably settled here, and some of their posterity are still remaining in the village. Of the first, are the *Johnstouns*, the *Stewards*, and a numerous family, provincially called, *Scots*, who coming in a hurry left their proper names behind them. Of the second, are the *Greens*, the *Browns*, and the *Osborn* family, which latter, though written with an O, according to the broad pronunciation of those people, is, orthographically, *Asborn*, a word synonymous to naked. To the *Picts* we are indebted for the *Barberry*, the *Safflow*, the *Woad*,
and

and the *Madder*, so useful, and even necessary, in dying.

The *Saxons* succeeded next, who, coming by [y] invitation of the *Britons*; and as friends and allies, were neither formidable to the village, nor, at first, injurious to it; but rather set out as benefactors, correcting some errors, and filling up some omissions their predecessors had been guilty of. But this peaceable and improving spirit lasted a very little time; for as soon as their treacherous leader concluded a peace with the *Picts*, this little detachment, *Regis ad exemplum*, dealt as treacherously with the natives

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natives of this village; entering into leagues and cabals with the *Scots* and *Picts* now settled here: and had it not been for the many *Fossæ* and intrenchments of the *Romans* which the natives were luckily possessed of, they had been totally extirpated. But in process of time these animosities ceased, and indeed a perfect amity commenced between the two people: the *Britons* returned to the plough, and tilling the ground, and the *Saxons* busied themselves in mechanical employments. They made doors to the hutts erected by the *Scots* and *Picts*, built chimnies which the former never heard of, and made windows

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which they never wanted. They carved huge columns for bedposts and embossed bread-and cheese cupboards; set tables upon magnificent pillars, and chairs upon cloven feet. They prayed a faculty for building a church, and another for liberty to make use of the [z] Roman *Horreum* as a part; both which they obtained for the customary fees, so religiously due, upon *Deodands*: And that stately structure, all but the steeple, which is now the parish church, is the pious effect of the good bishop's indulgence, and the *Saxons* devotion. The almost angular arched door-ways, the

[z] Cod. Theod. de Paganis.

the loaded windows with gouty pillars and *Gothic* devices, like so many centinels placed there to keep the light out, the *Harpies* to hang hats on, and the devil's faces on the cieling to turn our devotion into horror; the *Dragons* spouting water without, and the *Dolphins* breathing the holy-fire within, are all the unnatural invention of the *Saxons*.

There are, at least, two *Saxon* families now in the village, viz. the *Edgars* and the *Cuthberts*; the first, though descended from the king of that name, is no more than a poor day-labourer; and the latter's vast possessions here are reduced to a small farm of ten pounds *per ann.* Such is

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the instability of human greatness,
so averse are the laws of provi-
dence to a perpetuity of earthly
grandeur !

The [a] *Danes* were not long
landed in this island, before they
sent a detachment to secure this
important village ; and they en-
tered it on the south side, at
a gate called, to this day, for that
reason, *Enter-Lond-Gate* ; as a
memorial of their entrance upon
the land of wheat and plenty at
that very place :. But they were
not so easily admitted, as the
former depredators had been ;
the *Britons*, the *Scots*, and
Picts,

[a] Sim. Dum. Florent.

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Picts, and the *Saxons* joining forces, and with great unanimity opposing them. There are several round hillocks, which was the usual form of a *Danish* intrenchment, cast up in different parts of the village; now, indeed, called Mill-hills, through mistake, or perhaps with modern propriety; because some windmills may, since those times, have been erected upon them. How long they lay in this hostile manner, and whether they forced their way, or entered upon capitulation, neither *William* of *Malmsbury*, nor *Matthew* of *Westminster* inform us; but certain it is, they staid long enough

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to fix some of their language;
such as GRAVE from *grave*
tegere, to cover, and GAFFER
from *DAFERE* which signifies
master; a word in such general
use here, that, within the space
of thirty years, there was but one
man, except the parson, that
was ever accosted by any other
term of salutation. The same
may be said of GAMMER for
mistress.

There are no buildings we can
style *Danish*, nor any remains of
their mechanick abilities, except
a few [b] grave rails, laid over
some persons of *Danish* extraction;
and these are ill proportioned,
and

[b] Ingulph.

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and needlessly inform us of their use, by confused representations of hour-glasses, scythes, skulls and skeletons. The *Danes* gave the bells to the church, as appears from the only legible word on them *viz*, **God** which signifies God.

In a parlour belonging to a farm-house called the *Rookery*, there was a remarkably large dormer of chesnut, and about the middle of it, the following inscription cut with a knife or a chizzel ; which, for the sake of the latter date's being a *Danish* period, I shall examine in this place. The inscription was,
WARTER,

WARTER. IOHN. C. I. T.

S. 449. D. B. M. W. T. 994.

It has been seen by many antiquaries, and their sentence has been always, that one IOHN WATER, a blockhead, that did not know his heels from his head, and could not spell his own name, was the author of it; and the initial letters, or abbreviations and dates have been considered as the reveries of an idle head, or a fortuitous hand; to which opinion I have always subscribed; but reading lately, upon a tombstone in a neighbouring church-yard a monumental

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mental inscription * of very modern date, with abbreviations like some of those before described, I was encouraged to attempt a solution a second time. D. B. M. W. T. by the help of this clue, I soon found to signify *Done. By. Me. William. T-----* suppose *Turner*, for perhaps it is the humour of this family to abbreviate in this manner. By the same light I discovered that WARTER. IOHN did not cut the inscription, but
was

† Here lyeth buried the body of
Mrs. Francis Forthe, who departed this
Life the 20th of September, 1725.

Aged 78 Years.

D. B. M. I. T.
Done By Me John Turnes.

was recorded by it. I next considered what remarkable *Æra* 449 was; and found it was the very year VORTIGERN struck a league with *Hengist* the Saxon, C. I. T. S, I then fancied, signified *Called. In. The Saxons*, but what to do with WARTER, IOHN, I knew not, write and spell him how you will; because no man of that name is mentioned in the history of those times. At last, by frequently repeating WARTER IOHN, I discovered the sound of VORTIGERN; and that name suiting, both the first abbreviations, and the date, I concluded the author, through ignorance, or punning, or *Ænigmatic* Ingenuity, which are much

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much alike in their operations, has inveloped and perplexed the thing, but must mean *Prince VORTIGEREN*.

But be the fate of this decyphering what it will, 'tis certain the dates, which are very plain, and no ways conjectural, may be of use towards clearing up the *Æra* when numeral figures, or *Arabian* characters, came first into use in *England*; or, at least towards proving, that they were used before the years 1250 or 1300, contrary to the assertions of father *Mabillon* and *Gerard J. Vossius*; for this numeral date 994, added to the famous date at *Colchester* 1090, taken
notice

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notice of by [c] Mr. *Thomas Lufkin* of that town, and to that other of A°. Doⁱ. M°. 133, at *Helmdon* in *Northamptonshire* by [d] Dr. *John Wallis*, are not to be condemned as forgeries, because a learned man has said, “*Mubillon* and *Vossius* were too good judges to be imposed upon in the *Æra* of numerals.”

There are numerous branches of one *Danish* family, viz. the *Garrols*, still remaining in the village, remarkable only for the wideness of their mouths, and the undeviating poverty of their
con-

[c] Phil. Transact. Aug. 1699. No. 255.
No. 154.

[d] Phil. Transact. Dec. 1683.

[e] Jeb's Biblioth. Literaria

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condition, for 'tis said, that from their first settling here in the year 1017, to the present year 1758, there never was one of them worth a shilling.

Some awkward customs, or habits remain in the village, which seem to be of *Saxon extraction*, but not being certain whether they may not be *Danish*, I suspended my account of them till I had taken notice of some small traces and remains of the *Danes* : I shall now leave it to the judgment of the reader to ascribe them to either, or to both, as his greater skill in the history and customs of those times and nations shall incline him. I call them *Customs* or *Habits*, because
they

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they were no other at first ; but I mean those superinductions in the progeny, which they derive, not by imitation, but from the very loins of their progenitors ; for as custom is proverbially called second nature, so when uniformly practised through two or three generations, it becomes a part of the first in later posterity.

The custom of holding the wig on with the left hand, while the hat is taken off with the right, is an inbred caution derived from their ancestors, who wore [f] wool-wigs, which adhered to the cap, and could not be separated without the utmost care

[f] Blasf. Episc. Reliq. vulgo voc. Flocculi.

care; but now hats and hair-wigs are in fashion, which are generally well lubricated with oil, or hogs-lard, there seems to be no occasion for it.---The custom of carrying their own [g] knives to an entertainment, and refusing to make use of the knives laid upon the table, is an inbred caution derived from their ancestors, who, in those unsettled times, probably suspecting the knives of their host might be insidiously blunted, carried their own, in case of a surprize.---The custom of setting the knife bolt upright upon the table, as soon as it has cut a mouthful, is an inbred posture of defence derived

[g] Howii op.

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rived from their ancestors, who
made knives weapons to guard
themselves, and to be surety for
their friends, that they should
receive no harm while they were
drinking*---The custom of eat-
ing without a fork, is an in-
bred habit derived from their
ancestors, who would not in-
cumber both hands at a time;
but is now a useless piece of flo-
venness; and yet, as *Horace* says,

*Naturam expellas furca tamen us-
que recurret,*

for

* This custom in *pledging* one in drinking,
(*i. e.*) to be surety for his safety at that time,
was occasioned by the practice of the *Danes*,
who frequently used to stab, or cut the
throats of one another, while they were
drinking.

for they will throw them down as fast as you lay them.---The custom of sitting at arm's length from the table, is an inbred distance derived from their ancestors, whose *gouty* legs to their tables would not suffer men to come nearer ; but in these more modern and shapeable times quite unnecessary.

That these were the prudent and even necessary customs of their *Saxon* or *Danish* ancestors, or both, is very evident ; and that they were delivered down to their posterity in the channel I have mentioned, seems very probable ; for nothing but the force of first, or second nature, which goes its own way, in

VOL. I. F defiance

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defiance of fashion or ridicule, could continue customs, now so apparently unnecessary, troublesome, and indelicate.

Nothing since the conquest of this island by the duke of *Normandy*, commonly called WILLIAM the conqueror, has happened to this village in particular; in general he, and, for his sake, his ancestors, seem to have been great favorites here, as well as all over *England*. The famous *Clameur de HA-RO* is a proof of it; for, though now fallen among carters and ploughmen, and by them converted into a language, like pedlar's *French*, HA, HO, HAYT, HO, &c. to their horses, it was at first an
in-

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invocation, by all ranks of men upon duke ROLLO, under any difficulties, even by carters themselves, when their waggons were *set* in bad roads; RO being a current and established abbreviation of the duke's name. The invocation was [b] HARO *al'aide, mon Prince!* The latter part of which has been here, *Iliacos intra muros peccatur et extra*) as well as elsewhere, profan'd, by a very false interpretation, to some little curses and imprecations; it being, almost a general, belief among the vulgar, that when men speak *French*,

F 3 or

[b] Falle Acc. of Jerseys

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or any *Outlandish Linguo*, they
swear, or talk bawdy.

The *Corfew* bell is not rung here, because there is not one in the steeple that has voice enough to be heard throughout the parish; but the order and custom is observed by all the better sort; the poor, by a fatality that runs through their whole oeconomy, are the only people that burn fire and candle after eight o'clock at night; by which mismanagement they waste a penny to earn an half-penny, if they work; but too often their farthing candle serves only to make darkness visible for much worse purposes.-- For this reason I have often thought, that if authority would
order

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order the *Corfew* bell to be rung, or a bell-man to go round every parish, at eight at night, throughout the kingdom, (instead of disturbing us in our beds at twelve or one in the morning) with a *Veto esse tale Luminis commercium*, put out your lights, at every man's door, who does not pay *Scot* and *Lot*, it would be better for the poor, for their neighbours, and for the commonwealth.

The present state of this parish differs nothing from the ancient in point of fruitfulness. The people by intermarriages, and *other ways*, have passed through so many combinations, that they are all set down under the common

mon denomination of *English*. They are christians, as appears *most evidently* from the parish register; and all of them, when they do not stay at home, go to the same place of worship; except one-----, who retaining some tenets of his *British* paganism, pays his devotions under an oak, or a walnut-tree, with a modern *Druid*, every sabbath-day.---There have been but two houses erected of late years; the one seemingly contrived by *Eli*, a Jew-christian family settled here; for it is built without a stair-case, upon the *Jewish* model of *climbing*, not walking up, to bed. The other I know not by whom; but
it

it is upon a very inhospitable plan (quite contrary to the tempers of the late inhabitants) for the chimnies are so placed, it is difficult to get in at the door.---The prevailing taste runs much upon building temples to *Cloacina*, and *Menageries* for wild-boars; structures in themselves beautiful, but at the expence of that noble *Roman* way, the *Via Icenorum* that leads through the parish, which they narrow and obumbrate.---The morals of the people are like the morals of other men, of the same rank; not the worse perhaps for the advice of their parson, of whom they seem to entertain a tolerably good opinion.

The

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The parson * has begot himself children, made himself gardens and orchards, and planted trees in them of all kinds. He hath made himself pools of water, to water therewith the trees; and he has had possession of *great* cattle above all that were in WHEATFIELD before him.

---VALEAT RES LUDICRA---

* This passage alludes to the rector's numerous family of nine children—To his love for gardens and plantations—To his making some small pieces of water, and to his very accidental breeding and feeding a large bullock, that, after sale, was made a shew of.

F I N I S.

A Letter to the Author, and
his Answer on a late Discovery of a piece of Antiquity ; written before the History of WHEATFIELD was published.

Dear Brother,

FOR such is the familiar style
of antiquaries, your ingenious discourse on the antiquities of Wheatfield, which I had lately the satisfaction of perusing,
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merits the highest commendations : and I know not whether to prefer your industry in searching out, or your sagacity in explaining them. This however I dare venture to affirm, that all adepts in that venerable science, wou'd think themselves highly favor'd by its publication ; and doubt not but it wou'd soon eclipse that valuable performance of *Kennet* upon the same subject.

But to demonstrate my sense of its worth more substantially, I must beg leave to inform you, that I have already begun a collection of the like sort in my own parish ; and only wish for equal abilities to conduct it in the same masterly way. Give me leave
then

then in order to recommend myself to your favour, to communicate the fortunate discovery I made at first setting out of a most valuable remain of antiquity, which I shou'd be very glad to have your sentiments upon, before I proceed any farther.

Some workmen being employed in the church, accidentally discovered in a cavity of one of the stone pillars nearest the chancel, two small *pateræ* of wood that exactly fitted each other, and had been closely cemented together, and covered over with what is strongly suspected to have been cloth, tho' now somewhat the worse for wearing. They were probably

F* 2 formed

formed of the same materials with our modern dishes, (which yet one wou'd scarce suspect shou'd be so lasting) and contained what I may venture to pronounce the muscular parts of a human heart, although much defaced by time, with a few of the linnen rags in which it had been formerly wrapt up. It was covered over, with what? by the illeterate might be taken for either hair or wool; but when examined by adepts was found to be neither. It must be confessed, however that they knew not under what denomination to rank it with certainty: for whilst some conjectured they might be the finer vessels of the human body,

body, others imagined them the fibres of plants, &c. From this representation you will, I doubt not, allow it to be very ancient; and yet I don't despair of tracing out not only the time of its being deposited there, but in some measure the party to whom it appertained.

Now 'tis very certain there was a parson of this parish as early as the 12th century; and consequently there must have been a church at that time; and 'tis as well known, that many persons of great note went with *Richard I.* from this kingdom to the holy war, whose fate it was never to return. Their friends however in compliance with the supersti-

tion of those times, generally brought over with them some remains to be deposited among their ancestors ; and what cou'd be better suited to this purpose, than that noble part the heart, the seat of all true courage and bravery ? I shall not therefore scruple to pronounce this the property of one of those ancient and religious heroes ; and can by no means give into those conjectures, which suppose it to be that of a favorite mistress placed there by her lover, or of an only son by a disconsolate mother. It may not however be so easy to ascertain the person ; but if it was not that of the king himself, as some might apprehend from his

his being surnamed *Coeur de Lion*, I make no doubt it must have belonged to one of the Knightly family of -----, well known to have been settled there about a century after, and as a change of situation was not so frequent amongst great families in those early days as afterwards, and it can scarce be supposed they shou'd have removed from a worse, so I must conclude it highly probable they were Lords of this place earlier than the time we are speaking of. It is farther observable, that the christian names of the principals of this family were for many generations *Thomas*, and *Henry*; so I question not but the party whose

F* 4 property

(96)

property it was, must have had
one of these, altho' I own my-
self at a loss to determine which ;
and your assistance in so difficult
and interesting a point wou'd be
very acceptable to

Your constant Admirer,

and humble Imitator.

THE
ANSWER.

Dear Sir,

FOR so I presume to accost,
you after your very affectionate
compellation of brother,
I thank you for your candid
opinion of my discourse on the
antiquities of WHEATFIELD: I
suspect you had just been reading
a certain remarkable letter
of

of *Cicero's* to *Atticus*, and had a mind to put it in practice : However, if it did but amuse you after a college-treat, a law-act, or some divinity-acts, I'll blush no more at the thought of your perusing it.-----I have considered the contents of your letter, and am afraid there is too much reality in what you deliver as conjecture, for me who am an antiquary in the clouds, and cannot leave those soft regions to combat with stubborn unyielding matters of fact ; but if you will receive a letter from hence, and can read *quæ scribuntur aeris potioribus*, the following is much at your service.

I take it for granted, that the carpenters and not you first discovered the *patera* you mention ; a circumstance trifling as it may seem at first sight, of vast consequence and importance in ascertaining, not precisely the date, but the antiquity of them ; for let me tell you we are too apt to be credulous, and the *antiquitated*, as the jaundic'd eye sees every thing in its own colour. For example, some years ago, when workmen were repairing my very old barn, that I might not seem to watch them (tho' that was really my business) I sometimes busied myself in examining the old walls ; and one day behind a large black flint I found

found two *pateræ* not cemented, but skrewed together; which I greedily whipt under my night gown, and hurried to my laboratory to examine. Having opened it by retort of the skrew, I discovered an incruusted surface of matter of a very dark colour, too hard for my finer sort of gimblets to terebrate; but with a wimble I made a perforation, thro' which I passed a pair of forceps guarded at the extremities with pieces of velvet, cut off the cape of my coat, to prevent their taking too rank hold. They returned empty, but besmear'd with an unctuous matter of whitish colour and of a spicey scent, which put me in mind
of

of embalming : upon the next attempt they brought me up a bony substance not unlike the end of a small rib ; but before I cou'd thoroughly examine it, I was alarmed with the shrieking of a favourite spaniel, which my workmen were beating for stealing away their dinner. I called them a parcel of block-heads for hanging their bags in the reach of dogs, when they told me their dinner was a mutton pye in two wooden dishes screwed together, &c. I sneaked off as my dog had done before, and put my *pateræ* into the hole of the wall again ; but the consequence was, my workmen took their leave of me at night, swearing they wou'd
not

not work where the D---l was at liberty to play po-peep and to do as he pleased.

But supposing you to be under no such deception, I cannot think your date of the 12th century ancient enough for the use of the *patera* in the way you mention, because it was an idolatrous utensil, and thrown by, or converted into a grace-cup long before that *Æra*: It is more probable there was a temple erected to *Isis* in your parish, by the *Phœnicians* upon their landing on your coast if ever they were in Britain, or to *Neptune* by some other heathen rovers, and that these *votivæ Pateræ* were foisted into a pillar of your church, by a superstitious

tious gentile-christian concerned in building it. I believe the contents to be a human heart from the tatter'd garments supposed to be linnen rags, that envelop it: for the heart has certainly had a covering to it ever since the fall; and perhaps the terms *Systole*, *Diastole*, *Pericardium*, which the anatomists have adopted into their crabbed family of hard words, were at first invented by the moral philosophers, only to signify the drawing and undrawing the curtain of the heart. I admire the conjectures of the *illiterati*, who fancy this covering to be of hair or wool. What natural images do these men of untutored observation and experience present

present us with ? let but any one go into *King's* Chapel Yard, or behind *Magdalen* college, early in a summer's morning before the dew is exhal'd, and there will he see certain excrementitious matter cover'd over with innumerable white *spicula*, much resembling hair or wool. Now if this be the appearance of putrefaction in all excrementees, can't we as well suppose the same appearance of putrefaction in all excrementors ? thus we shall get for you a most venerable mouldiness like a grey-beard, at once the proof and ornament of antiquity. However I have no objection to supposing them vegetable fibres, but springing from the

the corruption of the heart, but I hope you will pull them all up and not suffer one to come to maturity : for a thousand to one, they'll produce you nothing but evil thoughts.

As I can't but place the antiquity of this valuable remain much higher than you do, there is no occasion for me to examine your reasoning upon it, which is confined to a more modern date; and yet I can't forbear, as it seems to beg the question in one particular. You say this heart was brought over out of *Asia* to be deposited in your church; but how, sir, do you know it ever crossed the seas? *Richard* the I. no doubt carried his *Cœur de*

Lion with him; but it does not follow that all that made the *Crusade* carried theirs; nay, as I remember, they all did not, and might not this be one that staid behind, which afterwards upon the king's return, dreading his displeasure, took sanctuary in your church? as I have always consider'd names as arbitrarily imposed and not inherent in nature, I cannot determine whether this heart belonged to *Thomas* or *Henry*; but I rather think *Thomas*, as that word in the Hebrew signifies twin, or half o'man. But quære, whether Dr. *Tindall* in his excellent natural and moral history of christianity

(107)

tianity as old as the creation,
has not traced the fitness of
names, as well as of things.

I am very much your's,

JOHN CLUBBE.

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ANTHROPOLOGICAL
INSTITUTE
OF GREAT
BRITAIN
AND IRELAND
VOLUME
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1905

JOHN CLARKE



PHYSIOGNOMY;

Being a SKETCH only

Of a larger WORK

Upon the same PLAN:

Wherein the different

TEMPERS, PASSIONS,

And MANNERS of Men,

Will be particularly considered.

Hear you ! whose GRAVER heads in equal scales
I weigh, to see whose HEAVINESS prevails ;
Attend the trial I propose to make.

DUNCIAB.



T O

WILLIAM HOGARTH,
Esquire.

SIR,

THE author begs leave,
with the greatest re-
spect, to put the follow-
ing performance into your
hands ; some parts of
which, he flatters himself,
may amuse you, and the
dullest, he hopes, will at
least lull you to rest : A fa-
vourable circumstance that
attends but few pamphlets.
For

iv DEDICATION.

For, how many have we in the compass of a year, that, like the clickings of a spider behind the wainscot, neither keep us quite awake, nor let us sleep found?

His pretensions, which must also be his apology, for taking this liberty, he derives from the nature of his subject: For (tho' at an immense distance in the execution) he fancies he bears some kind of relation to you in his design; which is
to

DEDICATION. v

to ridicule those characters,
that more serious admoni-
tions cannot amend.

How happy you are in
your pourtraits of FOLLY,
all, but the subjects of them,
confess; and your more
moral pieces, none, but the
abandoned, disapprove. We
cannot perhaps point to the
very man or woman, who
have been saved from ruin
by them, yet we may fairly
conclude, from their general
tendency, many have: For
such cautionary exhibitions
correct

vi. DEDICATION.

correct, without the harshness of reproof, and are felt and remembered, when rigid dogmatizings are rejected and forgotten.

*Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subiecta fidelibus.--*

YOUR HARLOT'S and
RAKE'S *Progress* strike the
mind with horror and de-
testation! every scene, but
the first of innocence, is
an

DEDICATION. vli

an alarming representation of the fatal consequences of immorality and profuseness! you very justly give them not a moment of rational and true enjoyment. And herein you excell the very ingenious author of the BEGGAR'S OPERA, who suffers his profligate crew to be happy *too long*, and takes them off at last, without leaving *sufficient* abhorrence behind, among the spectators.

Your

viii. DEDICATION.

Your yet more serious pieces are elevated and sublimed into a beauty of holiness, fit for the sacred places of their destination.

Your pieces of mere amusement are so natural and striking, that a man cannot look at them without fancying himself one of the company ; he forgets they are pictures, and rushes into their diversions as in real life.

In truth, SIR, you have found out the philosopher's wished

DEDICATION. ix

wished for key to every man's breast; or you have, by some means or other, found a way to break open the lock. ZOPYRUS could hit off (if it was his own sagacity) a failing or two in a modest philosopher, who was ready to confess before he was accused; but you have brought to public view the lurking wickedness of man's heart, intrenched in hardness and obstinacy, and enveloped in the sanctimo-

VOL. I. G nious

x DEDICATION.

nious veil of studied, and deep-covered hypocrisy.

While you, SIR, live, which the author hopes will be many years, he thinks to postpone the commencement of his scheme of *weighing men's understandings, passions, &c.* for no man would slowly trace out by a mechanical *Apparatus*, what you can instantaneously discover by intuition.

The author begs to be considered as one of your many, many thousand admirers,

DEDICATION. xi

mirers, and to subscribe
himself, SIR, your *devoted*,

And *most obedient*

Humble Servant.



PHYSIOGNOMY.

PHYSIOGNOMY, as it was practised by the ancients, was founded on careful observations upon the complexion, lines, and shape of the body in general, compared with the manners, tempers, and understandings of men : but custom, which oftentimes dispenses with etymological propriety, has now confined it to the lineaments of the face only ; and has taken so large a stride as to make *Phys* and countenance

2 PHYSIOGNOMY.

countenance the same thing; and *index animi vultus* is in every man's mouth.

The most famous in this science were the *Egyptians*; owing probably, not so much to their unquenchable thirst after knowledge, as to the formation and constitution of their language; which, consisting of the representations and figures of animals, (*primi per figuras animalium Ægyptii sensus mentis affingebant*, says *Tacitus*) instead of letters, obliged them to trace minutely the nature and properties of each, before they could express their ideas by them; and this necessity brought on a habit of enquiry, which led them to their observations on human beings.

There

PHYSIOGNOMY.

3

There are innumerable instances of their sagacity upon record; but the greatest is the well known story of the *Physiognomist* who came to *Athens* in the time of *Socrates* to exhibit his art; for, being asked the disposition of that great philosopher, he pronounced him a passionate, sour fellow; which *Socrates* himself allowed to be true, before he conquered his natural temper. *Dante's* characters, in his view of purgatory, are founded on the same principles; and *Shakespear* makes *Cæsar* regard the larger lines of it, when he remarks upon *Cassius's* "lean hungry look," and wishes him "fatter."

The

The modern pretenders to this science have brought it into disrepute, particularly the *Gypsies*, by confining it to lewd prognosticks of love, and by joining *Palmistry*, or the art of picking pockets to it. The first appearance of these vagabonds was in *Germany*, tho' they claim their descent from *Egypt*; and their subfusc complexions were probably acquired by greasy unguents and fuliginous mixtures dried in by the sun; which have been carried on through many successions by generation; so that for ought we know, the first *Negro*, about whose colour *sub judice lis est*, might be a chimney-

PHYSIOGNOMY. 5

chimney-sweeper with his foot washed in.

But tho' this science in its genuine sense be lost, or not properly cultivated in *England*, it is certain that to this day we unwittingly make use of many of the terms of it : we familiarly talk of men of *Gravity*, and men of *Levity*, of *open and reserved* countenances, without considering that we then speak in the character of *Physiognomists* ; for, neither *Gravity*, nor *Levity*, *Openness*, nor *Reservedness*, in their primary meaning, imply any particular make or arrangement of features. Terms of art are dangerous things for those to meddle with, who know not the
art

6 PHYSIOGNOMY.

art they be long to, and generally lead men into errors and absurdities : to this ignorance is owing the gross misapplication of the term *Gravity* ; which, according to the laws of *Physiognomy*, means *heaviness* ; yet, because the God-like countenance of a studious, thoughtful, meditating man, is at the time fixed and unmoved, the insensible face of a grave (dull) one, claims, and possesses, from that circumstance, an equal rank with him. The *Lion* is a most noble creature, and every beast of the field would be glad to be like him ; but we read of none but the

PHYSIOGNOMY. 7

the *Ass* that ever attempted to be taken for him.

The *Greeks*, who studied this science under the *Egyptians*, were exceedingly careful not to confound *Minerva* and her Owl together, and constantly distinguish in their language the serious venerable man, from the grave, heavy man. The *Latins* have guarded the term from all possible misapprehensions, *Virgil* says, *pietate gravem ac meritis--virum*; and it is said somewhere of *Pomponius Atticus*, that his *comitas non sine severitate erat, neque gravitas sine facilitate*.

But after all, as scrupulously exact as these distinctions may be, I cannot forbear questioning the
the

3 PHYSIOGNOMY.

the general soundness of the science itself. In some glaring instances indeed, the professors of it may, and so may every *abnormis sapiens* judge right; but in the main, so many circumstances must concur, that, at best, it is very precarious.---If we consider the object of *Physiognomy*, that cannot always be in the same state; for, granting that every line in the body has a correspondent line in the mind (if I may so speak) yet outward accidents may disturb the disposition of the one, without affecting the other. So likewise the passions may disturb the internal lines without giving any external marks of it.---If we consider

PHYSIOGNOMY. 9

sider the artist, he cannot always be in a fit disposition to make his observations; for, his skill depends upon his seeing and feeling, accompanied with a certain happy sagacity arising from both; but if either of these senses fails, the art fails also. The poet says, “all seem yellow to the jaundic’d eye;” and the faculty allows that the fevered hand will often mistake the patient’s pulse.

It may then be asked, how came this art ever into reputation? I answer, by the same means that urinal quacks and conjurers have had a run here in this kingdom; by a difficulty of access and a parade of hard words;

10 PHYSIOGNOMY.

words; and by giving time to their *Zanies* to pump out the secrets of the vulgar: thus furnished with a previous knowledge of their several cases, they enter upon their office with the certainty of *Sir George Trueman* in the *Drummer*, or the *Haunted House*, when, in the disguise of a conjurer, he is consulted by his servants. By some such secret intelligence, in all probability, the disposition of *Socrates* was discovered to *Zopyrus*: he worked by the assistance of some servant, or perhaps an idle scholar of the philosopher's, who watched the good old man in an unguarded hour, and then betrayed him.---Sometimes intelligence is picked up from the
votaries

PHYSIOGNOMY. II

votaries themselves ; who, under the influence of prepossession or sudden astonishment, gape out their own secrets, and then impute the discovery to the superior abilities of the practitioner. Upon these sandy and fallacious foundations stands the science of *Physiognomy*.

But as all forgeries and counterfeits take their first rise from realities, or the supposed want of them ; so this art implies there being such a power in nature, or that such a power would be useful to mankind. And, indeed, the utility of the thing itself is a good presumptive proof of its existing somewhere ; because to none, but atheistical
and

12 PHYSIOGNOMY.

and narrow-minded men, are there any deficiencies, or *defiderata* in nature. The difficulty is to trace it out with that precision and exactness, as will exclude all conjecture or surmise; for nothing can be more arbitrary than determinations founded upon mere imagination, because it has not one property that can absolutely be depended upon. To remedy this evil, I shall endeavour to put this science into a different channel, still retaining the name, and by a course of *statical* experiments to reduce it to a system that cannot be controverted; thereby striking off the artful and lucrative decisions of some, the uncandid

PHYSIOGNOMY. 13

candid prognosticks of others, and the common errors and absurdities of all who pretend to *Physiognomy*. At the same time, I would not be thought to bear any malevolence at the professors themselves, by thus questioning the certainty of their principles; on the contrary, (as they are fit for nothing else) I wish them all places in this new system; some as *Planets* of the first magnitude, others as *Satellites*, and so down to the fourth house; as commissioners, collectors, supervisors, and petty-officers; and I promise, that if I have the appointment of their salaries, they that do most, shall be best paid.

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H

When

14 PHYSIOGNOMY.

When I call this a *new* system of *Physiognomy*, I would be understood in the same sense that we call this or that a *new* fashion, when it is really a revival or improvement of an old one; (*Multa renascentur quæ jam cecidere---*) because, from some classical expressions, I am apt to think the ancients, tho' too much, did not always go upon conjecture: for, when they talk of *plumbeum ingenium*, *asinus*, *plumbeus*, *gravastellus*, &c. &c. what can we think but that they weighed men's heads against these heavy bodies, and thence denominated and classed them in their several departments?---The ambiguous use of
the

PHYSIOGNOMY. 15

the word *Trutina* also favours this supposition; for we read of putting men, writings, virtues and vices, as well as beef and mutton, into it. Add to these the term *Gravity*, which has certainly a philosophic cast in it, and we can scarce doubt of its being taken from some system of *Statics*.

But, tho' many passages in ancient authors thus lead us to think they had, in some cases, better guides than mere conjecture, yet it is certain their process or course of experiments is entirely lost to us; we have no idea of it. For, granting the head to be the palace of noble understandings, the seat of private gentle-

H 2 men's

16 PHYSIOGNOMY.

men's, and the cottage of vulgar, how shall we come at a certain knowledge of it's furniture? we cannot weigh it separately from the body, because, as *Seignior Vagini* complained over his *Succedaneum*, when dissecting a living Greyhound, *præ iniquitate temporum non licet vivos homines diffecare*; and if we cannot weigh it alive, it answers no purpose to weigh it at all; because the lifeless clod of the *bel-Esprit*, and the *Esprit grossier*, may be of equal gravity; for it is a certain fine vital flame that makes all the difference between the wit and the fool.--“Alas! poor Yorick.”
 “--Where be your gibes now?
 “ your

PHYSIOGNOMY. 17

“ your gambols? your songs?
 “ your flashes of merriment that
 “ were wont to set the table in a
 “ roar? not one to mock your
 “ own grinning? quite chap-
 “ fallen !”---From this posthu-
 mous equality the *beathen* mo-
 ralists take frequent occasion to
 mortify the pride of human great-
 ness, as *Lucian* does that of
 female beauty by ridiculing the
 scalpless musty skull of the famous
Helen. *Shakespeare* carries the
 mortification farther in the fol-
 lowing reflection of *Hamlet*.
 “ To what base uses may we re-
 “ turn ! Why may not imagina-
 “ tion trace the noble dust of
 “ *Alexander* till he find it stop-
 “ ping a bung-hole ?”

18 PHYSIOGNOMY.

“ Imperial *Cæsar* dead, and
 turn'd to clay,
“ Might stop a hole to keep the
 Wind away.”

As then I can have no assistance from antiquity, nor from any anatomical experiments, but must make my own way through obsoleteness and obscurity, I hope to be indulged the common privilege of bewildered travellers, to beg as I go along ; to beg not to shew me the way, nor for alms, or old cloaths, but for some terms of art, which may be lent me without any injury to the artists themselves, and yet may facilitate my journey thro' shadows, clouds, and darkness : And I shall stop
at

PHYSIOGNOMY. 19

at the doors of the writers upon *Hydrostaticks* to relieve me with some of theirs ; which I will endeavour to apply, with as little variation from their primary meaning as I can ; but if my subject will not, in all points, submit to strict and exact conformity, I hope for their excuse : The man that lends me a great coat to put on in bad weather, is no ways injured, nor is his favour made less, if I only hang it loose about my shoulders.

I shall first speak of *specific gravity* ; though this is so little appropriate in truly grave men, that it is difficult to distinguish it from the specific gravity of an ass ; there is the same stupidity, the same lumpishness, the same
deorsum.

20 PHYSIOGNOMY.

deorsum tendency in the one as in the other ; they agree indeed so much *in eodem termino* that their specificality is swallowed up in their general likeness : We must have recourse therefore to their primary qualities, and distinguish them by their most specific difference, which is, that one goes upon *two* legs and the other upon *four*. Philosophical men, perhaps, will be offended at this untechnical account of specific gravity ; but I must desire them to consider the difficulty of coming at a more certain knowledge of it ; for, though they, rather than fail of an experiment, will contentedly be the subject of it themselves, it is not so easy to persuade other men to throw them-

PHYSIOGNOMY. 21

themselves into a river to be weighed *Hydrostatically*; and, in truth, if I could find a man grave enough to submit, I should fear his gravity would not suffer him to rise again. But chance, who has been a great philosopher in all ages, has happily furnished me with an experiment.-- A grave old man and his ass attempting to pass a rivulet in a flood, the stream was too quick and rapid for the sluggish animal, and carried him and his rider into the deep: The whirling of the water, and fear of drowning, soon parted this congenial pair; and each of them, regardless of the other, tried to get to land. Their struggling at first overcame their gravity, but at length, after

22 PHYSIOGNOMY.

after much toil and many fruitless efforts, they submitted, and quietly drove down the current. At this time, it was observed, that their heads were both under water, but that the tips of their ears just pricked up above it; their backs were covered, but ever and anon a certain part of both would emerge and peep above water; and had it not been for the sport of winds, the experiment had been correctly made; however enough was seen to shew that their gravity was very nearly, if not exactly the same.

By *relative* or *partial gravity*, I mean that degree of heaviness which one body has when compared

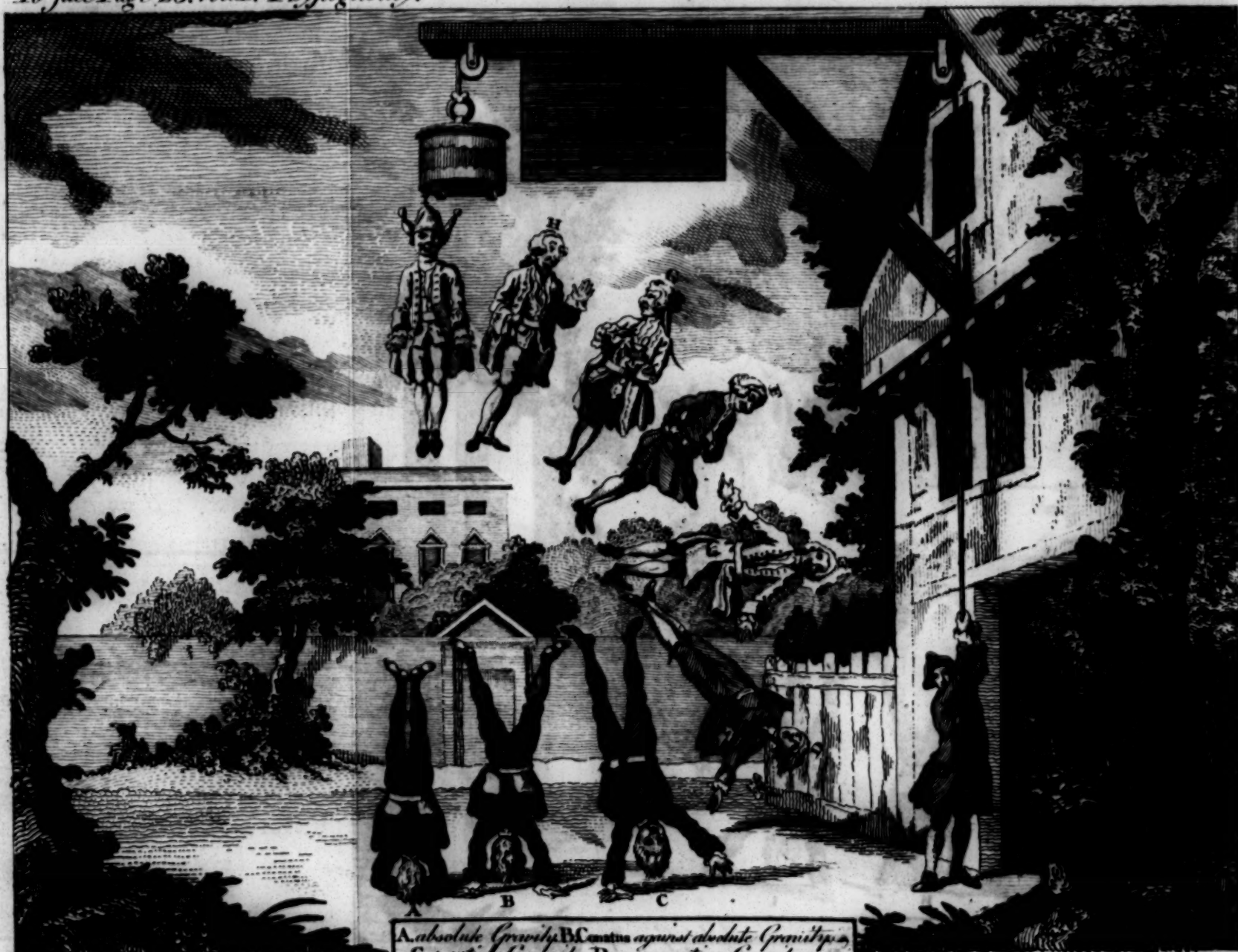
PHYSIOGNOMY. 23

pared with another of the same species ; which definition supposes, and I am afraid it must be granted, that there is gravity in all men. When the *Regulus*, as the *Chymist* speaks, is taken away, some *caput mortuum* will be found at the bottom.----By *absolute Gravity*, a certain centripetal force, a precipitate descent to the lower regions ; for, whoever is, “ with all the might of “ gravitation blest,” and has *Sir John Falstaff’s* “ alacrity in sinking,” will instantly preponderate, and his head fall down as in an exhausted receiver.

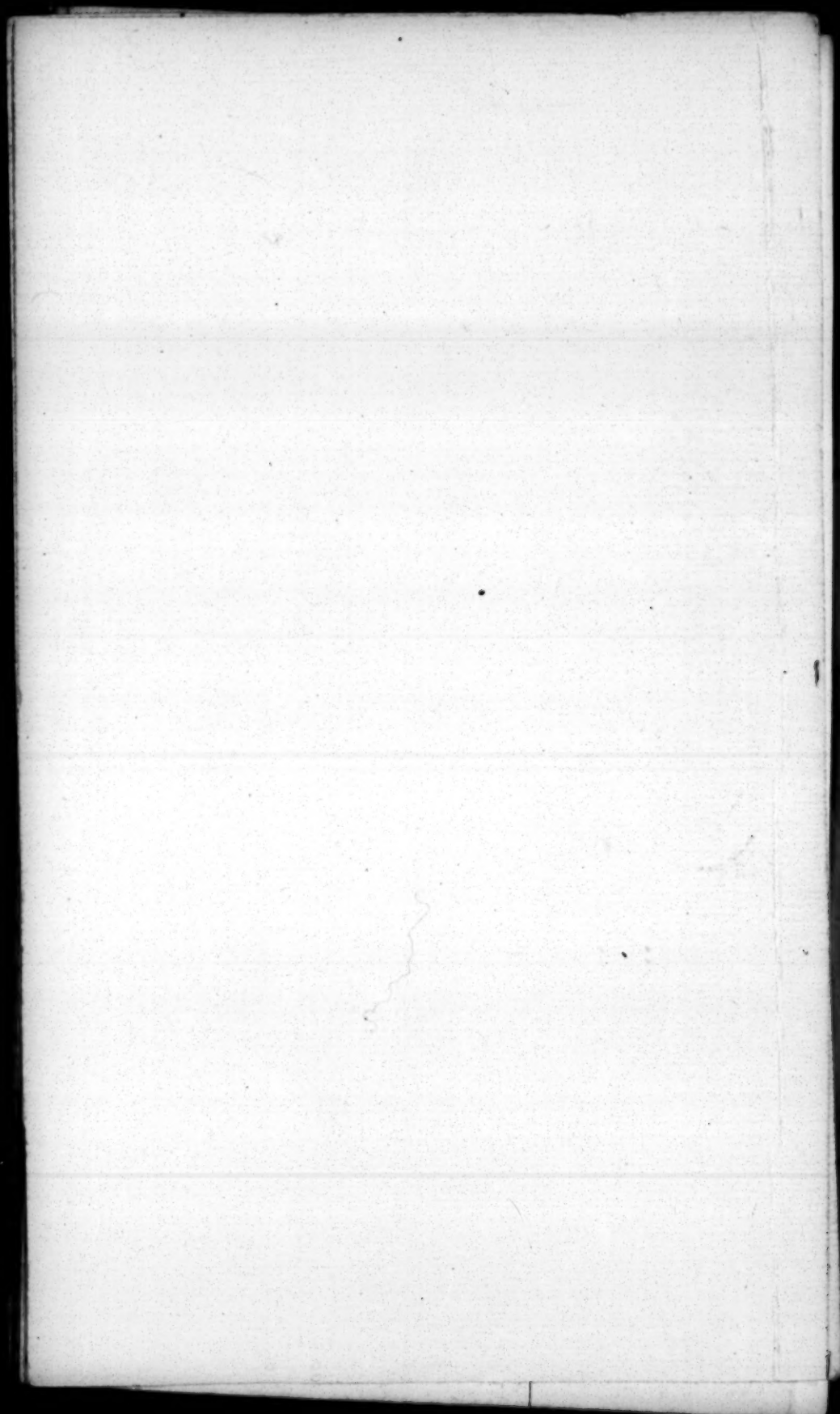
To come at the weight of mens heads with an exactness that enables me to range them under
this

24 PHYSIOGNOMY.

this proposed order, I have contrived a *Steel-zone* or girdle to go round their waists, and a *Load-stone* to take them up and suspend them in the air, as *Mahomet's* tomb was once believed to hang at *Medina*: for I find that men thus trussed up, and unable to turn the scale by any foreign matter, must fall into their several and respective departments of gravity: let them squirm about as much as they will, and struggle to support their heads from sinking, they can no more keep them up, than a witch can keep her's down, when she is tried by water *Ordeal*. It is with the rational, as with the material world; mens understandings



A. absolute Gravity. B. Centus against absolute Gravity. C. partial Gravity. D. comparative Gravity. E. horizontal, or good Sense. F. W. G. comparative Levity, or Lawcomb. H. partial Levity, or pert Fool. X. absolute Levity, or Stark Fool.



PHYSIOGNOMY. 23

standings subside according to the laws of gravitation; that which is heaviest sinks lowest, that which is less heavy sinks next, and so on in their several courses, till we come to almost absolute levity.

As this is entirely a new-invented engine, it may be necessary to give some instructions in what manner to put it up: now, if we may trust to *Atomic* and *Atheistic* philosophers, and to your *anima mundi* gentry, it will fix itself up; no first cause is wanting, every thing is its own cause; but my advice is, not to depend too much upon such ingenious refinements, but upon plain carpenters principles, to
put

26 PHYSIOGNOMY.

put out a beam from the loft of some house, and near the end of it fix the load-stone by a pulley ; then sink or raise it 'till you find the true sphere of it's attraction. The following plate may make it more intelligible to the reader, where all the figures are supposed to have been weighed by the load-stone's taking them up separately by their girdles, and to have fallen into the directions they are placed, according to their different gravities.

I shall exemplify the operation and use of this *Apparatus*, after first premising, that when any one comes *voluntarily* to be weighed, he must be carefully searched that he has no lead in
his

PHYSIOGNOMY. 27

his shoes, or about any ballancing part of his body; as jockies are weighed at *New-market*, on and off.---That none be weighed but when they are perfectly sober; because some sorts of liquors, as some sorts of fevers, are apt to make men light-headed; I except morning drinkers; for, as they are not at all elevated by their beer; they may be weighed at any time.---That Books divided into colnmns be kept, and every one's name entered according to his weight under proper heads.---That the offices be open every day in the week, fundays and holidays excepted, from ten to one, and from three to six; and that
every

28 PHYSIOGNOMY.

every body have the liberty of copying his neighbour's understanding for the small price of six-pence.---N. B. As there is no room to distinguish between *occasional* and genuine gravity, I advise men not to suffer themselves to be weighed immediately after lying in bed too long in a morning; a full meal, or a nap in an elbow chair; after five hours at cards, or two hearing a *Methodist* preacher, or indeed any preacher, &c. &c.

I am very sensible that great opposition will be made to this my scheme, because I know the danger of attacking, or even rectifying any established system; and especially one that has been
thought

thought so infallible, that the sentences of *Ostracism* and death have been pronounced upon it.-- The zealots in this art I would pacify with this sugar-plumb; that I mean to fight under their banner, and not to overturn, but corroborate their systems; for, *abundans cautela non nocet* is a maxim in *Westminster-Hall*; and I don't think that saving advice of *Cicero*, as great a man as he was, *neve major cura et opera suscipiatur quam causa postulet*, should be regarded in this case, whatever it might be in the *Roman Senate*. But if this will not sweeten their tempers, and they reject me as an auxiliary, I claim the privilege of being angry

VOL. I. I too,

too, and make no scruple to assert, it is a dangerous and wicked art in their hands. They may, by way of revenge, find out the lines of my face, and make what conclusions they please from them; we have no executions, or banishments in this happy Island, upon such slender evidence; though the total extirpation of them was reserved to grace the annals of GEORGE the Second, in whose happy reign the statute against wizards and witches was repealed.

Fronti nulla fides is an *Adage* of very long standing, and it's verity is as great as it's antiquity; which circumstance reflects much discredit upon the *extempore* sentences

PHYSIOGNOMY: 31

sentences of *Physiognomists*; it is a fallacious way of judging, and must not be too much encouraged nor relied upon; for, unless we could tell how the temperament and muscles of the face act upon the mind, and *vice versa*, which the *Metaphysicians* have not explained to us, the present doctrine of *Physiognomy* is of a piece with *astrological* and *Rosicrucian* absurdities: P. Malebranche, in his *Recherche de la verite*, says, that, “Material things cannot unite themselves to our souls, because matter is extended, and the soul is not extended,” which is point blank against it: though, with submission, his argument is rather taken from a

32 PHYSIOGNOMY.

taylor's shop, than out of a school of philosophers; for, the first would argue for the necessity of two selvages before he can make a seam; but a philosopher may readily conceive an union of two substances without a needle and thread. Regardless therefore of *Tales Milesius*, *Artemidorus*, *Anaximander*, *Adamantius* the Sophist, and *Aristotle* among the ancients; *Baptista Porta*, and our countryman *Robert Fludd* among the moderns; or of my worthy cotemporaries the *Gypsies* and fortune-tellers among the hedges; I will confine myself to the experiments I have made with a small hand engine of my own inventing, (a model of the
plan.

PHYSIOGNOMY. 33

plan already laid down) and the observations I made afterwards upon the understandings of the men I weighed with it : should any errors be discovered when compared with one of a larger scale, be it remembered that watches seldom go so true as clocks.

In the three learned professions we generally expect to find Gravity, and in truth we are seldom disappointed ; but it is by no means peculiar to any one of them ; and oftentimes that seriousness, which becomes them in office, is mistaken for it : but it may always be known by adhering to the man when the professor is no more ; for he

34 PHYSIOGNOMY.

that cannot pull off his face with his robe or his gown, has genuine absolute gravity in him. Few men are born with that cast of countenance, which they must afterwards wear upon the stage of this world, and therefore with their brother players take the *Larvæ* or mask to personate their characters in ; but nothing but absolute gravity can induce them to keep it on, when the play of the day is over. For what can be more ridiculous than for men to call for their wine, their candles, or their coals, in the language of the schools, the bar, or *Warwick Lane*, when retired from those scenes of business and importance? I do not mean

PHYSIOGNOMY. 35

mean that “noisy mirth and
“mid-night revelry” should suc-
ceed, but a certain *comitas*, or
facility, that levels a man to a
familiarity with his friends in a
free and easy conversation.

(A) *Absolute Gravity* is slow,
solemn and cautious, keeping
close in shore, as well knowing
the dangers of the deep; talks
of trifles with importance, and
says nothing that can be contra-
dicted; nods and shrugs when
ideas are all out, and artfully af-
fects a silence 'till the sluggish a-
nimal spirits bring in a few more.
It's gait is stiff and formal, as
walking in an undertaker's pro-
cession, or, as *Horace* says *velut*
qui Junonis sacra ferret; stops
some.

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sometimes short as full of thought,
but really for want of it, and
pretends to put on a forgetfulness
that is truly unavoidable. A
face unsentimental, an eye un-
observing, unchangeableness of
countenance, and immoveable-
ness of features, with a stand off,
procul, O procul este, Profani!
distinguish these men of weight,
without importance, these stupid
half-burnt lumps of clay.--Now,
though it is impossible to envy,
or wish to be one of this number,
yet I must own few men pass
through the world more quietly,
or met with more negative re-
spect than they do; for, being
furnished with but few ideas, as
they have not the pleasure, so
they

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they have not the pain of thinking; nor, for the same reason, can they ever offend with a *Bon-mot*, or smart expression; and luckily for them, this very incapacity is considered as a kind of voluntary reserve, from a point of good-breeding, or deference to their superiors; for, the world is *Cartesian* still, and goes upon a *plenum* when it judges of grave heads. Another circumstance in favor of absolute gravity, is it's likeness to attention; which is a most endearing recommendation to most companies, and especially to great talkers; for, silent flattery exceeds noisy adulation, as admiration excels babbling praise, and

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and steals to the heart under the disguise of natural and unavoidable approbation: but this is gravity in it's calm estate.

*Interdum tamen et vocem tollit
---iratusque GRAVIS tumido de-
litigat ore,* and then, as from a
fire made of green wood, we
have nothing but crackling,
sputtering, and smoke; *Magnus
sine viribus ignis--incassum furit--*
Grave men, like all other heavy
bodies, when once disturbed and
put in motion, have an equal
aversion from rest,----*Si discordia
vexet inertes,* they bounce and
fly; for anger is a kind of yeast
in lumpish constitutions, that
ferments, and gives a frothy,
fretting

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fretting volatility to the sluggish
matter.

So have I seen the dumplin fair
and plump,
(Which *Ann* our cook-maid
makes for sweet-heart *John*)
Start on a sudden from the dark
abyss,
And skud upon the surface; but
the fire
By saving hands once damp'd,
or near put out,
This vain pretender to a loftier
region
Precipitately falls, and sinks
down-right.

ANON.

I

40 PHYSIOGNOMY.

I have often attended to these men in their rage, expecting that the sallies of passion might work out something, though of a freakish kind of liveliness; but the utmost I could ever yet discover never rose above the *Laconic* intermination of *Neptune* to the winds, *Quos ego*---A ferociousness of features, a staring wildness will break forth; but lead, hot or cold, melted or unmelted, is lead still, and will preponderate.

(B) When I see a painful and strangling *conatus* to emerge from absolute gravity, I cannot help pitying the man, well knowing it is insuperable; and yet, I think, I have sometimes discovered,

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covered, though no difference in the weight, something lighter in his pursuits; which I cannot account for, unless some irregular flux of the animal spirits occasions it. But the difference is so small, that it is impossible to distinguish him by any personal marks from absolute gravity. If a divine, he does not read the school-men, but he takes in weekly a sheet or two of one or other of the histories of the holy Bible, hackneyed out by the news-hawkers to all parts of this kingdom. If a lawyer, he does not begin *ab ovo* of the law, but he certainly takes into a dark age or two of it. If a physician, tho' he does not read the Empyrick

Paracelsus,

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Paracelsus, yet he will study *Salmon's* works, and get by heart the twenty-four good properties of an old nurie by Dr. *Fuller*. If he has no particular employment, he weaves nets, or cuts up walking-sticks, and carves eagles and ducks heads to them; if crooked, the beaks are ready made, and there is nothing wanting to compleat the works of his ingenuity but ink or black beads to make eyes with. If his circumstances require labour, he will not thresh, but he will serve the masons, or draw straws for a thatcher; he will not work in the mines, but he will sweat in smelting the ore; he will not roll barrels, but he will make them;

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them; and if not drudge for oysters, have a hand in packing them up; to be sure not spirit to eat them.

(C) The next figure is less grave, but confused and in great disorder. Such men have many of the rough tools which our understandings sometimes make use of, but none of the finer and finishing kind, which are necessary for perfecting a work. They can hew out the scantlings of a fabrick, but not put them together; they can saw, but not plane; they can forge, but not polish: They write coarsely, incoherently and absurdly: They roar, not talk; they are bulls, not companions.

In

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In religion they are frantick and cruel ; in politicks positive, hot and noisy ; “ change sides and “ still confute.” In public conversations, rude and abusive ; in *tete a tete's*, back-biting and slanderous.---But as vociferous as these men generally are in conversation, they can, upon occasion, be as mute and reserved ; for I never could see, but that they who throw dirt, will sometimes lick it ; they will kick, and kiss in the same breath ; bullies will not scruple to turn pimps. The *Thrasenic* and *Gnathonic* govern by turns ; and he, “ whose very look's an oath ” to-day, will be a fawning sycophant to-morrow.

Crawling

Crawling in this line, I generally find hopeless infidelity; for, though that noble Science, to speak in the phrase of prize-fighters, who are great admirers of it, is some how taken for a mark of quick discernment, and superiority of genius; when it does not proceed from a bad heart, it really springs from a grave and puzzling head. The wholesale merchants in this commodity, are tolerably correct in their bills of parcels, and seldom err in the accounts of the places they fetch them from; but then the commodities themselves are of so wretched a quality, like silk and cotton fretting one another, so cold and comfortless

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in their application and use, that none but poor, confused, and perplexed understandings will have any concerns with them. But the small dealers and little retailers of infidelity are still worse; for they seldom know even from whence their goods come: sometimes they will present you with a piece of stuff wrought up by the scholars in the *Old Academy*, which was really begun and finished in the new; sometimes in the *New Academy* what was woven in the old; and both calculated for very different purposes.

They blunder likewise in the dates of their goods; some, as made since the *Christian Æra*,
which

which were worn on another occasion, and out of fashion long before; others, as before that time, that were invented and worn but a few centuries ago; and some of them even in the present: But all of a texture so lax, coarse, and flimsy, as would hardly catch a fly for a spider's supper; and yet these vile goods fringed with the appearance of learning, like the *Phylacteries* of the *Pharisees* with words of sanctity, are bought up by weak and ignorant people.----Man, foolish man! how fond art thou of novelty! A rabbit-woman, a bottle-conjurer, and a ghost, a dwarf, a giant, and the *atrabilaire* blasphemer, are equally cap-

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captivating exhibitions for thy silly wonder! --- In truth, a mongrel understanding will always be meddling and doing mischief; absolute gravity never stirs out of its place, but, like the weight of a parish clock, keeps punctually to its perpendicular; a *conatus* against absolute gravity only wriggles a little, as the weight does when the clock is winding up; but partial gravity has more extent of line, and swings about as the weight striking against the sides of the case; which, if it does not stop the clock, certainly makes it go wrong.

(D) The head in this direction is furnished with abilities well

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well adapted, and fit for the common affairs of life, and as such is justly esteemed ; for there are parts in the *Drama* that a *Garrick* will not stoop to, and a ---cannot reach ; which, if left out, or ill executed, make a vast chasm in the performance. A subordination of understanding as well as of place, is necessary in states and kingdoms ; all must not be prime ministers ; every master-builder must have labourers under him of different occupations ; some to execute what he designs, and others to prepare and fetch materials ; and so long as men keep in the character nature designed them for, they are looked upon

K 3 with

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with respect. But what an inundation of contempt and ridicule breaks in upon them when they depart from it ! when carts and waggons, which are carriages of burthen, usurp the dignity of chariots and coaches, and drive into the *beau monde* ! It is my misfortune to know a young man who has been brought up in a reputable way, and has abilities extremely suitable to his calling ; but is so unlucky as to think a more elevated style in his discourse raises him proportionably in the opinion of men, and gives him a place among the *litterati*. With this view, he has had recourse to an English dictionary upon all occasions, not
for

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for the explanation of hard words, but to acquire them; and by changing common for synonymous ones, generally derived from the learned languages, and often-times obsolete, he has made himself the jest of his superiors, and wholly unintelligible to his equals; as a taught *Jay* or *Mag-pye* is ridiculous for his mimickry, and at the same time confounds, and even frightens, his brethren in the woods. I weighed this young man before and since he turned pedant, and found he sunk in exact proportion to his imaginary rise, and, if he goes on, will fall down to partial, if not absolute gravity, unless the coxcomb

K 4

catches

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catches him up as he sinks, and carries him with him into his own apartment.

(E) But I hasten to the *Horizontal* direction, where I see the sensible, the wise, and the good, all ranged in order, where I have the pleasure to see all my friends smiling upon their cheerful companion. I come now to that golden mediocrity,

Where place me Heaven! and
 of all thy store
Of worldly blessings I will ask
 no more.

ANON.

Here we find sense without pride,
wisdom without art, and good-
 ness

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ness without affectation ; seriousness without gravity, mirth without levity, and piety without moroseness or severity. No cruelty in religion, no noise in politicks, no coarse reflections, no slanderous conversations approach this hallowed place. In short, here dwells every thing that dignifies a human being.

(F) If we ascend the region of *wit*, we shall be highly entertained ; sometimes gathering flowers in the fields of fancy ; sometimes struck with the sprightliness and vivacity of *bon-mots* : well-chosen similies, metaphors, allegories, and all the gay attendants upon imagination surround us : It is a new world of
pleasure

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pleasure and delight; but it is never so, except when we see it supported by the durable columns of good sense and good manners; when we are assured that no advantage will be taken of our admiration to excite in us indecent and unchaste ideas: For wit is too apt of itself to run riot, and if not moderated and ballanced by some sober and solid principles, will overturn us; and no matter whether we break our necks out of the chariot of the sun, or a stage-coach. Prophaneness and obscenity would be wit from the mouth of a fiend, these may be the characteristicks of it in the infernal regions; but here on earth

earth no man has it genuine, who does not preserve decency and order, as many experiments have convinced me.

(G) A *Coxcomb* may be known by a simpering complacency, and placid admiration of himself; by a redundancy of small talk upon common occurrences, and sometimes by *sesquipedalia verba*, and a pomposity of harangue. The same degree of understanding will answer all these purposes; for, though the *frigid* and *turgid* may, at first sight, seem opposite qualities, yet they are really no more so than water in the ebb, or at high-tide, are of contrary temperatures: But if any one has falsely associated an
idea

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idea of vivacity with the *turgid* (to go on with my simile) there is no greater difference than between the water in my spring, and that which boils my meat ; for, though the latter has an effervescence and aestuosity in it that looks like spirit, yet it is really nothing but vapid water at the bottom. This is a coxcomb in his true position.---But sometimes, I am sorry to say it, the figure immediately below will vibrate and swing up to this point ; it moves not in a strait line, but in *Zigzag*, as an awkward attempt, and rather against the grain. It hurts one to see a man of genius in this place ; but vanity has oftentimes an attractive

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tive force that overcomes the best understandings. Sometimes the figure above flutters down to this direction, and the pertness and impertinence of the fool join issue with the coxcomb; and then, "bad neighbourhood I ween." In short so many different characters disembody themselves into this compound of vanity and affectation, that---
loquacem delassare valent Fabium.
 Suffice it to say, that the proposed *apparatus* will so separate the parts as to give every one its due weight.

(H) The *pert fool* is a gnat buzzing in every one's ear, he is at your elbow and your mouth; in your path when you walk,
and

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and perches at the back of your chair if you sit down : He hops about a room like a tame *Robin-red-breast*, and picks up the crumbs of conversation. “ He is “ here--He is here--He is gone,” like the ghost in *Hamlet*; too filly for sport, and too civil to be kicked; below ridicule, insensible of mental, and above manual correction. He thrusts himself into all companies, and is familiar with all ranks of people; shakes hand with his superiors without diffidence, and lolls upon their shoulders without distinction. Regardless of your frowns he talks with you, confident of his *bien venue*, he visits you; if not at home, he waits for your return;

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return ; if busy, for your leisure ; and if sick, to comfort your family : He stays without asking, and takes leave without going. Locks, bars and bolts are no greater security from an impertinent fool, than from flies.

---But there is no occasion to describe him as we do an highwayman that has robbed us, or the marks of a horse that is stolen from us ; his looks, his words, his actions, all betray him.

(I) The uppermost figure is a wretched form of man, which humanity can neither laugh at, nor describe. Over this I draw a veil.

*Quæ genus aut flexum variant,
Heteroclita sunt, says the Gram-
marian ;*

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marian ; and such erratic and anomalous figures would very frequently present themselves to me ; for as my engine was as correct as any of the like size and structure could well be, its variations could not be owing to that, but to the bodies weighed in it. Man is a very changeable animal, and does not long continue in the same character. I once found the perpendicular figure A in a tremulous motion for half a minute and one second before it came to its usual rest. But then I found the man was disconcerted for having said more than yes or no at a mayor's feast the day before. *Mercury*, it seems, who loves mischief as
his

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his eyes, had infused something in his wine, which set his tongue a running.---It cou'd not surely be the wine itself!

(B) The *conatus* against absolute gravity, would sometimes cease, and drop its head; weary of struggling against the grain. To roll a stone up hill is infinite labour.

(C) The next figure amazed me. Twice it fluttered up to comparative Levity, came down to its first direction, mounted again; and in this fluctuating manner continued for a time. Suspecting some unfairness in the subjects of my experiment, I examined their pockets, and upon one I found *W-----d*

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journals, and a taking Sermon of *R-----ne's*; upon another, a small common-place-book filled with extracts from *Blount, Toland, Collins, Mandeville, Morgan,* and others. The *Methodist* keeps in his proper rank, whilst he is plotting the circulation of the hat for collections. The *Free-thinker* keeps his, whilst he is patching up his motley piece, *undique, collatis membris*; but these labours over, enthusiasm catches up the one, and impudence the other, and whirl them both for a time into the Coxcomb's apartment.

There is one straggling and irregular figure more which deserves notice, though it is so
mixed

PHYSIOGNOMY. 64.

mixed and complicated in its motions, as to come under no one certain Predicament; and this attends upon wit or good sense, as the *Jackall* does upon the *Lion*, to catch up what the other may chance to let fall; (for whatever previous use this animal may be of to his master in taking his prey, all Naturalists agree he partakes with him, or at least picks the bones after him) which opens to us a common character that is all void and waste, without any inclosure or property of its own, but by gleaning in other men's corn fields, carries a tolerable sample to market: Such men have just understanding enough to know

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what is good sense, cunning enough to steal it where they can, and sometimes memory enough to retain it; but oftener drop some, like shop-lifters in the night, or scramblers at a fire, who scour off with half their booty. If a man of rather absolute gravity happens to be the thief, a little will serve his turn, as his consumption is but small; for, if he takes out with him four sensible sayings, he will generally have one *led* one, or one to spare. Suppose he makes a visit of four hours; he may fairly pass off one in enquiries after the family, &c. as how does your lâship do? has Miss Fidget recovered her fright upon
her

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her Chloe's jumping out at the dressing-room window? The weather is variable, but my barometer says we are entering into fine, and that never goes wrong, &c. Thus one at an hour's distance afterwards, as we take some sorts of Physick, will complete the visit: but if upon an extraordinary occasion he wastes his whole stock, he knows when his clock is down, and marches off. If a man of rather partial gravity goes to the horizontal, as boys at school, for sense, he must either steal largely, as his volubility demands more, or he must dilute it, as some cooks spoil broth, to make it go the farther: but

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if at any time he forgets a part of what he heard, or blunder, or makes it nonsense in relating it, depend upon it, he will be ingenuous enough to tell the name of his author. When his stock is exhausted, he will some way or other get to the horizontal again, and rub himself, as naturalists say a wounded *Pike* does against the balsamic sides of the *Tench*, and thence fetch out fresh matter. Such men may be always known by here and there a *purpureus pannus*; for as it will not assimilate with their own coarse dress, it stands rather as a *Badge* to shew they take alms, and are beholden to other people for what they have.

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I was encouraged in this undertaking, by observing the hasty and rash conclusions of mere *Physiognomists*, who have set down certain marks of ignominy as inseparable from the make and shape of some faces. Thus the *round* face is called *unthinking*; the *long lean* face *plotting* and *uncandid*; the *square*, *impudent*; whereas I have known, and am at this time acquainted with men of these different shapes of face, who are *sensible*, *open*, *candid* and *modest*. The *os rotundum*, *fibulatorium*, *quadratum*, *transversum*; the *labium densum*, *elevatum*, and *depressum*; the *nasus longus*, *brevis*, and *Batavus-caninus*, the *Gypsies* have made

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made wicked work with, but their prognosticks are as false as scandalous.

To rescue men from such slanderous reflections, was the primary design of this essay ; but I have the pleasure to see many other advantages springing from it, some of which I shall enumerate ; and could I look into futurity, I doubt not but many more would present themselves before me.-----Such a machine fixed up in every market-town, as steel-yards to weigh hay, will prevent great impositions upon the publick ; for, if the solid contents of every man's head can be thus come at, every one will know how far he may trust
to

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to the understanding of his neighbour.-----If the fondness of parents will submit to this experiment of their children's capacities, it will infallibly direct them to a proper choice of their several callings and employments; and they will no longer be governed by the partial inducements of mechanical reading an audible, or as it is generally called a *laudable* voice; because the former is oftentimes no more ingenuity than the pratings of a parrot are understanding; nor the latter more harmony than the dissonant clanging of the marrow-bone and cleaver is musick.----- The same machine will be useful to weigh
the

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the parts of men going into any publick employment, before they have made their first blunder, which oftentimes, like an error in the first concoction, never is got over afterwards; for, if we know upon certain principles they are not fools, we have nothing to do, but to hang them for rogues if they act wrong. -----It will save the difficult, as well as disagreeable task of shaking off an intimacy we have once contracted; for I believe there is not a man living, who has not in some instances wished himself quit of some of his acquaintance, though few have courage to do it: and for this reason I have often pitied those gentlemen,

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gentlemen, who remove to any distance from their proper settlements, because it must take a great deal of time before they can be fitted with suitable companions. But if my scheme take place, a man has nothing to do but to send to the office at the next market-town for a copy of the understandings of men of equal rank with himself. So likewise, when any stranger fixes in a town or neighbourhood, the people of the place, by making the same enquiry, may know whether it is worth their while to visit him.-----Such an establishment therefore will preserve great order and decorum in all places ; for, when men are con-
scious

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scious to themselves that their abilities may be known at so easy a rate, they will endeavour to conceal their weakneses as far as they are able.

But, after all, I am afraid men will not readily come into this scheme, because something may be lost, as well as won by the experiment; and until a court of understanding, like a court of conscience, be established by authority; obliging all people of a certain age and upwards to be weighed in this ballance, it will never come into general use. However till such a law be made, which is much to be wished, I shall put about a subscription with printed proposals (the subscribers names to be printed) for erecting

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erecting such machines in different parts of *London*, and all market-towns; and if any one should be unexpectedly snapt up as he saunters along the streets, let him take it for his pains; he might have been more privately weighed if he would. For the same reason, if any discrediting circumstances should attend his elevation, why had not he the proper habiliments on? for instance, if he be suspended by the tongue of his shoe-buckle, be his parts what they will, he must fall into absolute gravity; if by his watch-chain or breeches-buckle, neither of which is in the ballancing center, he must fall into relative or partial gravity;
and

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and if by the *ferrum humanæ Frontis*, into the line of stark Fool.-----As this suspension will be very sudden, and I don't know a more ridiculous figure than a man with his hat and wig off in a publick street, I recommended it to every one to straiten his hat-band, and make it to go very right and close to the head ; if it shou'd cause a red circle upon the forehead, be it remembered, that the *Crispini rubra corona* was no small honor in ancient times ; tho' now *ecce iterum Crispinus* would affront many a modern gentleman.----When I say *all* people, I mean only those of the masculine gender ; for as the female sex cannot

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cannot be weighed with decency, so really there is no occasion for it: a peculiar delicacy of sentiment, and ease of expression, shew that their understandings generally play between wit and good-sense; and the few "fair defects of nature," from an eager propensity to speak their minds, will discover themselves.

I know of no just exception to my proposal as to the utility of the thing itself; but the world in general is so unwilling to admit, and, indeed, so seldom sees a pure act of publick spirit, I expect some by-ends will be imputed to me. It will be said I am bribed by the inventors of the artificial load-stone;
or

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or I am a white, or black-smith;
 or I have a convenient loft to
 hang my engine out at; one or
 other of these selfish motives will
 certainly be objected to me;
 but I protest not one of them hits
 my case; my sole views are, to
 take men out of the false scales
 of conjecture, and weigh them
 in the ballance of equity and
 truth: and I have invented this,
 because I do not know any other
 engine, (if it wou'd answer the
 purpose) but what rather de-
 grades a human being: for, if
 we take him into a butcher's
 scale, it is weighing him after
 beasts; if to a chandler's, it
 is after the putrified fragments,
 of one; and if to a hay-engine,
 it

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It is after their provender. Hemp-dressers, rope-makers, &c. &c. every one cannot bear the smell of.---Others will say, I clip the wings of fancy by bringing things too near to demonstration; but in my opinion, fancy is nothing without a little truth for its foundation: For, what are ruffles without the substantiality of a holland sleeve, or the froth of a whip-syllabub without wine at the bottom? others, that I hurt the general topics of modern conversation; and I hope in time I shall; but reformations are not to be made all at once; and therefore I shall accommodate myself to the reigning humour for the present,

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M

and

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and give men leave, instead of calling blockheads, coxcombs, fools, &c. to say, I know such a man's weight, or I guess such a man's weight, or I wish I knew such a man's weight, &c. This indulgence will filter the fauce, with which most characters are served up, from the coarser lees of asperity, but at the same time leave sufficient poignancy behind.

When I speak thus familiarly of weight, the reader I hope remembers, I do not mean either *Troy*, or *Avoir du poise*; for that brobdingnag *Bright* of *Malden* might weigh no more than the *Norfolk dwarf* upon my principles; for, I mean by weight,
only

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only so much *intellectual gravity*, as determines a man's position in one or other of the lines already laid down; and therefore, if any one likes it better he may say, I know such a man's point, or I guess such a man's point, or I wish I knew such a man's point. Over-timorous people will start perhaps at this expression, as it is one of the technical terms of sporting; but, to ease their fears, I do assure them no qualification is necessary, and that no one has been taken up for a poacher for making use of any of them in common conversation.

Before I make my *exit* a word or two to the critics may not be

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proper; for, I hope I shall have some, it being a bad omen when all the rats forsake a ship. The nodding shrugging critic, as who should say, I wonder what some folks mean! I answer with a nod and a shrug, as who should say, I neither wonder at, nor regard what some folks think. The whispering Critic, who intimates I might spend my time better, I answer with this question, does he spend his time so well? his very whisper betrays he does not. The gloomy critic I defy, with all his inquisitorial tortures, to rack out a confession of prophaneness, immorality, or indecorum. The loud talking critic, who roars out

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out his no notion of a man's trifling in such a manner, I ask, how he spends his vacant hours? are *studying* magazines, drowsing in an elbow chair, lolling at a window, or knotting of fringe, more significant amusements? but these men are bush-fighters, aim rather at your legs than your head, to mangle, not kill. The true writing critic enters the lists boldly, and cries out, there is neither fancy, spirit, nor language in this performance. I plead guilty and kiss the rod; for why should the court be troubled with his long circumstantial evidence to convict me? to the common questions of the ordinary of *Newgate*, as "how entered it

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“ it my head to write? what
 “ instigated me, &c.” I shall
 only say, it was not breaking the
 sabbath, and keeping lewd
 women company; “ I left no
 “ calling for this idle trade:
 my eyes fail me for closer appli-
 cations, and I amuse myself in
 this way because it requires
 neither. Doing nothing, or do-
 ing nothing to the purpose, is
 indeed generally said to be the
 same thing; but with respect to
 the mind of man, which loves
 employment, there is surely a
 great difference.---The emperor
 that killed flies would have been
 miserable upon the lazy *Sofa* of
 an eastern monarch; for, that
 diversion of his, which has al-
 ways

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ways been ascribed to his love of cruelty, I can scarce think was any thing more than his love of action ; for the little agonies of an expiring fly would not gratify the ordinary spleen of an ill-natured man.

And now, my gentle reader, I unwillingly take leave (I wish you cou'd say the same) and I beg of you never to ask me, nor so much as guess at the names of the persons I have already weighed ; for it is a secret that shall never be divulged : and the more effectually to prevent a discovery, I have never plucked two feathers from the same bird. I have never painted two features
of

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of the same face ; nothing personal is intended, and therefore
qui capit ille facit.

SCATTER'D



SCATTERED THOUGHTS

ON

TITLE-PAGES, DEDICATIONS,

PREFACES and POSTSCRIPTS.

~~—~~ *rudis indigestaque moles.* OVID.



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TITLE - PAGES.

PLAIN and intellegible Title-pages are useful introductions, especially on speculative points, because they give the reader an opportunity of thinking roundly upon the subject by himself before he begins to read; and this will guard him from too abject a deference to the opinion of others: for every one shou'd try his own strength

strength before he calls for help ; and should he thereby contract prejudices they will be his own, which are generally much better than those of others.

Some Title-pages promise too much ; like the painted canvass hung out at a puppett shew, which exhibits more and larger figures, than you will find within. Others promise too little ; the invitation is only walk in gentlemen and you shall see what you shall see. Others hang out false lights, and so bewilder our expectations ; *per devia loca vagamur*, and at last get nothing, but weariness and fatigue for our pains.

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Some Title-pages profess clear demonstrations, which are only so to the self-sufficient writer. Others to consider things in a new light; which under the pretence of removing their density destroy their solidity, and instead of their good old sense, by refinements and quaint phrases fritter away their very meaning.

Some Title-pages dress well, to insinuate themselves into our company, but with a view only to pick our pockets.

Rubrick Title-pages are very affecting emblems, when prefixed to Plays that have a great deal of murder in them.

A Taking Title-page gives great consolation to a bookseller;

for he knows that the generality of his customers look no farther.

Some works bear no relation to the Title-pages that stand before them, and some Title-pages bear no relation to the works that stand behind them; as if they were put upon the plan of a lottery, and chance not prudence fixt their destination.

Miscellaneous Tracts, short Narratives, succinct Views, &c. are Taking Title-pages, because they promise the reader not to detain him long upon any one subject.

I have heard of legacies of Title-pages.

ON

ON
DEDICATIONS.

IN my younger days I was very fond of reading Dedications ; partly for the sake of those rhetorical flowers, which stand very thick in such narrow inclosures ; but more for the sake of those catalogues of virtues, with which such performances generally abound.

I considered Dedications as a kind of short-hand Biographers, who gave us the quintessence of
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a character nicely separated from those uninteresting particulars, which the writers of lives generally crowd upon us. For they descend so low as even to tell us the stature and complexion of their heroes. One is tall, another is short; one is swarthy, and another is fair; but of what service are these minute descriptions? for I can make myself neither taller, nor shorter; I may perhaps change my complexion to a faint likeness of a great and good man, but his imitable virtues are the only objects worthy our attention.

I likewise considered them as short-hand Genealogists, who trace pedigrees as far back as the
pure

pure and untortur'd names of their patrons can support them; and not like the professors of that science make any vulgar family descend from great and noble ancestry, by changing here and their a letter of their names.

With this kind of knowledge of men I set out, furnish'd as I thought with as many toasts for as many glasses as wou'd become me to drink: when the company told me to my great confusion, that I had toasted four of the worst men in the kingdom. I quoted my authority. They said, young man, trust not such sycophants; flattery is their *Aucupium*: They hold courts of false honor, where any knave or
fool

fool may have as much as he pleases for his money.

There are permissioned and non-permissioned dedicators.

Permission'd dedicators I look upon in the light of private taylors, who carry home suits of virtues, as the others do suits of cloaths, to fit or rather for the approbation of their masters; when they receive orders for trimmings, figures of lace, &c.

Non-permissioned dedicators are like wholesale taylors, who have a great many suits ready made, which will fit any body; but they differ from the former in some respects, for they give large credit, and oftentimes trust men they never saw in their lives.

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There are also second-hand dealers, who will brush up an old suit of characters, and make them look almost new by a small variation in their cut and fashion.

In ancient times there were no set forms of Dedication, but writers contented themselves with paying short compliments to their patrons in the body of their works; and those patrons were publickly known to be great and worthy men, and to have conferred many obligations upon them. So that their addressees and compliments were the effects of publick spirit and gratitude, and not of any sinister or lucrative expectations.

But

But now a'days men acknowledge their infinite obligations before they have received any, trusting that such previous gratitude may invite real favours and obligations.

Some Dedications I have read, which have made me wish and anxious to know whether the writers of them have not had their heads broke for the severity of their satire ; for surely greater cannot be, than to call a fool wise, vicious men virtuous, or knaves honest ; because it is laying a strait line by the side of a crooked one which exposes the obliquity of the latter ; or like placing a tall man by the side
of

of a dwarf, which makes him appear the shorter.

If Dedications cou'd so far enter into the hearts of men, as to make them love and practice the virtues generally ascribed to them, I shou'd look upon them as the works of real reformation.

Some Dedications are of a heathenesturn and deify fortune: they tell us of the immense wealth of their patrons, with almost as much precision as their brokers or land-stewards. I once read a little old book upon sporting, dedicated to a Welch Baronet, which celebrates his virtues for being able to find a hare, hunt her down and kill her, and never be off his own manor; and another

nothor is celebrated in the same strain of compliments for not being able to see beyond the limits of his own estate.

I have been long divided in my opinion, whether it would be best totally to suppress all dedications, or to oblige every author to write one. In the first then this kind of adulation wou'd lose its object, and in the second, it would loose its ends; for when once they were general, the commonness of them wou'd make them cheap and contemptible.

An author before he writes a Dedication, should consider how long he can live upon promises; and whether he has a tollerable

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chance of dying before he feels the folly of his credulity.

Some authors in their Dedications mix their own characters with their patrons, and, as it were, quarter their arms with them : others go still further and almost ingross the whole of their shield ; for they tell us what virtues of theirs brought them under observation, and compliment their patrons only for their sagacity and abilities to distinguish their merit.

Some of the ancients, and especially the latin poets had a great share of vanity, and speak too much of themselves ; but I do not remember that they ever wove their own praise into the

wreaths of honor they made for Augustus or Mæcenas.

The most ingenuous and disinterested Dedications are to posterity, whom no flattery can reach, from whom nothing can be expected, and by whom no one can be disappointed.

On P R E F A C E S.

OF all things in the world, says an eminent writer, I hate long Prefaces; and afterwards gives us two and forty of large quarto pages in his own. The impetuosity of his genius ran away with him; and if it seems a little contradictory, his excellent observations make us ample amends for his prolixity.

Prefaces

Prefaces as well as Dedications are of modern invention, and their first use was rather laudable as they serv'd like a bill of fare to give us previous notice of our entertainment.

But now a'days they consist chiefly of apologies for the cook (the author). One tells us that he hath neither leisure nor abilities; another that he is in great haste; but of what service are these apologies to us, when we have paid for a tasteless ordinary. One talks of his pains and labor, and another of the intollerable heat of the kitchen, &c.

But if authors think their works really want so much apology, why do they write at all? for though to beg pardon
when

when we have offended is ingenuous and praise-worthy, yet it is much more so, not to offend at all.

Books that stand in need of long prefaces are seldom worth reading; for they generally undertake to explain passages in the work which should there have been correct, or such as are really inexplicable, and sometimes to make plain what is too plain and doubtful already: for as the mind is of us to abstruse absurdities; so it takes great pleasure in tracing out feasible difficulties; and one problem made out and understood by its own operations, gives more satisfaction, I had almost said joy, than twenty by explanatory notes and popular treatises.

Prefaces

Prefaces are sometimes written for the benefit of the Book-sellers, who often complain of the length of a work without one: for some men will not buy a book, because there is not a short way to come at some knowledge of it: for how, as Mr. PRIOR says, can men give their “opinion of twenty Books, yet never look in one.” For we must take the poet in this sense, that they look into prefaces, which is next to not reading at all.

Prefaces make apparently many general scholars, as a close application to Indexes makes universal.

Most prefaces begin with courteous, gentle or candid reader; but few men are caught by such
flattering

flattering appellations. Some out of good-nature may perhaps purchase the book, but no one will think himself thereby bound to read it.

ON POSTSCRIPTS.

I Consider a Postscript, as a dish forgot, which should have been set on the table in the first course; but a subject well considered, and as Mr. Lock phrases it, well bottom'd, needs no supplement.

When authors are careful and correct, there is no occasion for Postscripts. All Postscripts should be written with the utmost care and precision, because the understanding is apt to skim over the
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intermediate parts of a work in its hurry to the conclusion; and because lazy readers will have recourse to them for the sake of the end.

Most men are fond of abridgements, which Postscripts often are, to save the pains of reading larger works; but I never saw one yet that was not defective: So that men had better read but few books at large, than take into this short and fallacious method of attaining, at best, but imperfect knowledge.

Postscripts are sometimes necessary, but their necessity rises from a bad cause, either the ignorance, the haste, or negligence of the author.

When

When *Finis* has set his hand to a work, to underwrite him, if it be not forgery, yet *more last words* bear very hard upon the reader.

I consider Postscripts as *Errata*, not of the prels, but of the writer.

Cætera desunt,

F I N I S.

ERRATA: VOL. I.

In the HISTORY, &c. of WHEATFIELD.

Page 6, line 15, read *infinite*: page 24, line 5, read *miserere*: page 56, line 12, read *Fibula*.

P H Y S I O G N O M Y.

Page 69, line 11, *after reading* read *and*: page 74, 74, line 10, *for night* read *tight*.

ERRATA: VOL. II.

IN FREE ADVICE.

Page 38, line 8 *simoniacal*: page 40, line 13 *and*: page 45, line 7, read *Simoniacal*.

In the S E R M O N.

Page 83, line 4, *for is*, read *it*.

